

# THE CHRISTIAN SPECTATOR.

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## Religious Communications.

*To the Editor of the Christian Spectator.*

SIR,

I find that the Christian Spectator, Vol. II. No XI. contains a brief reply to the remarks of A. D. on two questions pertaining to Ecclesiastical Discipline. I am happy that your work is open to a free and candid discussion of important questions relating both to sentiment and practice in the christian church. As I find the sentiments relating to one of those questions are disputed, and supposed to be erroneous, I am inclined to submit a few remarks by way of reply; and more especially, since Farel, in view of one important point, has declared it "the duty of your correspondent to place it in its true light." The point alluded to is an exception to that rule of evidence which "your correspondent" has considered as established both in the Old Testament and the New. Farel supposes he has discovered an exception which will justify a general departure from the rule established by divine authority. I fully agree that if he has formed a mistaken opinion, "the mistake is pretty extensive;" so extensive, indeed, that for the honor of the divine Legislator, the interest of the church, and the safety of the individual members of Christ's family, it ought to be pointed out, and placed in its true light.

It is, if I do not misapprehend his meaning, the acknowledged opinion of the writer of the reply, that the divine Legislator did give a rule of evidence, *plain, simple, and definite*; and that this rule required for conviction, two or three positive witnesses to the same overt act. He acknowledg-

es, in plain terms, that in Numb. xxxv. 30, Deut. xvii. 6, and xix. 15, "is fully stated the principle, that two or more witnesses to the same act are required." He concedes further that "the first three passages selected from the New Testament, so far as they relate to the question, go perhaps to establish the general law of evidence." To establish what general law of evidence? The law, unquestionably, contained in the passages quoted from the Old Testament, "in which is fully stated the principle, that two or more witnesses to the same act are required." We are agreed then that such a law has been given—that it was established in the Old Testament, and has by the same authority been confirmed in the New Testament. If I understand F. it is his opinion, further, that unless an exception to this rule can be found, sufficient to justify a departure from the letter of its meaning, it is yet in force, and binding on the church. With this idea in view he has searched the sacred volume, and concludes he has made the important discovery. He has found an exception which, in his opinion, does away the force of the rule, and renders it safe and proper to convict "by other testimony than that of two or three witnesses to the same overt act." Here then we are fairly at issue. It is denied that an exception has ever been made to this rule, which so modifies, alters, or does away its force, as to justify the church in convicting a member on circumstances, conjectures, or presumptions, of ever so high a color, where two or three positive witnesses are not to be found.

The exception which F. considers



as bearing so hard on the general rule as entirely to alter its complexion and force, is Deut. xxii. 25--27.—This, it is acknowledged, has been generally understood to bring a case to view, which will justify convicting of a crime on the testimony of one witness only; and where a capital punishment is the penalty. And I shall not deny that those who framed the penal statutes of this and other countries, have been influenced by this passage. But it is a notorious fact that civil courts always proceed with extreme caution in such cases. Probably an instance cannot be found where a man has been convicted and executed merely on the testimony of one person, without any corroborative fact by which her testimony is supported. And the reason probably is, that they feel the great danger of putting either life or liberty in the power of an individual. And possibly another reason of the caution may be that a doubt rests upon the mind whether the passage is thus to be understood. It is not certain but that the general opinion may be erroneous. It has been generally understood that the testimony of the abused person will alone convict and take away the life of the aggressor. But before this instance is admitted as overthrowing, or essentially altering one of the most important laws in the statute book of the church, it should be proved that this is the meaning of the passage beyond the possibility of contradiction. If such an inference is to be drawn—an inference which takes away one of the most important privileges of the accused members of Christ's family, bare assumption is not enough. We know not what evidence was required that the betrothed damsel was in the field—that she was found there, and attacked. It is not said that two witnesses are not to be required to each of these facts. That the man should die, we agree. But that no testimony in the case was required only of the abused woman, is rather assumed, than declared in the Bible.

Whether the case alluded to be an

exception to the general rule of evidence, is a question which we may for the moment pass over. Admitting it be a fact that the testimony of the abused female did prove the crime alleged; and that this case is an exception to the general rule of evidence; yet it is difficult to see how this exception so alters the general law, as to give authority to the church to convict upon "other testimony than that of two or three witnesses to the same overt act." It is justly observed by F. that the question is general, and the answer of A. D. is so. Is it not equally true that the rule of evidence laid down in the Bible is a general rule, embracing the whole range of crimes of which men may be accused? Of this there can be no doubt.

Let me ask then, do civil courts with a general rule before them, if they find an exception to that rule, in one extraordinary case, feel at liberty to depart from it in all cases? Do they allow themselves to lay aside an established rule, that has become venerable by age and long use, and act according to the impulse of the moment? This would destroy the rule in all cases. Can we believe the divine Legislator has given a plain, definite rule of evidence for his church, and then by a single act, and that for an extraordinary specified case, set aside that rule, and left his church without any guide in the very interesting affair of judging in cases of discipline?

If the argument of F. founded on the law relating to a crime, supposed to be proved by the testimony of a single witness, prove any thing, it will prove too much. If this comes in the place of the law to which it is supposed to be an exception, and is to govern the church in her decisions, then we may in other cases convict on the testimony of one witness. It is claimed that this is an exception to the general rule, or law of evidence; such an exception as warrants a departure from it, and justifies the church in finding a complaint support-



ted, and censuring the accused person "upon other testimony than that of two or three witnesses." If this be a just conclusion, will it not follow that we may, and, indeed, that it is an imperious duty, not only in some cases but in every case, to convict on the testimony of a single witness? This however, would be a bold stride. It would be taking ground that might make us tremble for our christian privileges, and for that standing on which we have supposed our safety very much depends.

I am constrained to say that the law, Deut. xxii. 25—27, is not to be viewed, nor was it ever designed, as an exception to any law in existence. It was a particular and special statute, given for the express purpose of applying to a particular case, should such an one ever occur. It has, therefore no bearing upon the general law of evidence; nor does it, in any degree, affect the general rule by which our decisions are to be governed, in cases of discipline. As well might F. argue from the command to Joshua to make war upon the Canaanites, that offensive war is in all cases lawful. Joshua was not barely permitted, he was commanded, to make war upon the Canaanites. He was required to push the war to extermination, and to take possession of the country. But was it not a general rule, an established, well-known rule, that offensive war may not be engaged in—that it is murder? We find, notwithstanding, a command to depart from this rule. Will it thence follow that offensive war is lawful—that men may innocently commit murder? Has this command to Joshua such a bearing upon the general law against offensive war, as to render it an innocent, harmless thing? May the strong, at pleasure, make war upon the weak, overcome them, dispossess them, and take possession of their inheritance? If the reasoning of F. is conclusive, I see not why this consequence will not inevitably follow.

When the statute was given that

makes the testimony of two or three witnesses to the same overt act necessary to conviction, it was designed to be a perpetual rule, not to be repealed, nor so modified as to do away its force. The law of God is as unalterable as his character, his nature, or his decrees. This is true of every law excepting such as were originally designed to cease, or go out of force at the end of a limited period. Of this class were many of the laws to the people of Israel. They were evidently of limited extent, and designed to cease with the Jewish commonwealth. Aside from statutes of this nature, the laws of God are to stand forever, and his precepts to all generations. He needs not, like imperfect men, to repeal, alter, or amend his laws. Nor need men if they were perfect. Should God alter, amend, or repeal any one of his laws it would at least, imply that it might be made better—and, if so, that it was not perfect at first—and, if so, an inference might be drawn against the perfection of its author. God never had occasion, and never will, to alter a law to make it better, or more perfect. Nor was there ever any occasion to give an exception to any divine statute, that should so alter or modify it, as to produce a different course of proceeding upon it. He might as consistently with his exalted character, totally, and forever repeal it.

It seems to be insinuated, if not expressly declared, that A. D. would resort to a string of circumstances which "must combine in number and weight sufficient to amount to two, or more, witnesses of veracity." And says the writer, if he maintains this, "I shall not contend with him." He surely will not be called to contend with me on that point. But says the writer, "the moment he attempts to fortify his assertion in this manner, he gives up the argument, and admits that his conclusion is erroneous." In this we fully agree. But wherein, Mr. Editor, has A. D. resorted, or proposed to resort, to circumstances "to fortify his assertion?"



There are, it is readily admitted, many things to come into consideration in the trial and decision of a case of discipline. The testimony is to be weighed: The competency of witnesses, as well as their credibility is to be inquired into, and fully ascertained. But if we inquire as to the competency of a witness, and find upon sufficient evidence that he is incompetent—or if on sufficient testimony we find him deficient in point of credibility, is this resorting to circumstances in the decision of the case? I think not, Sir—A. is introduced as a witness to confirm the testimony of B—. If both are competent, and both credible, the fact is proved. But on inquiry it appears that A. is not a competent witness. He is then no witness. His testimony is not to be received. Produce such witnesses to any number, and we have not, in the sense of the divine law, two or three. Or supposing you find on enquiry, by substantial testimony, that A. is a bad character, so bad that no credit is to be given to his declaration. In that case his testimony is to be rejected and wholly disregarded, and of course you have but one witness. But is this resorting to circumstances,—placing circumstances in the place of positive testimony? No sir. It is setting up and supporting a fact, viz. that A. is a bad character—a person of no credibility, and therefore his testimony not to be regarded at all. This decision is formed not upon light elicited from circumstances, but upon plain facts.

There is one passage of scripture which was introduced in support of the conclusion that two or three witnesses are necessary to convict of a crime, which F. considers of primary importance in deciding the question, on which, he says, A. D. "has offered but a single remark." It is one that he acknowledges himself wholly incompetent to discuss. The passage is I. Tim. v. 19, *Against an elder receive not an accusation, but before two or three witnesses.* This passage, it is acknowledged, was introduced

in support of the conclusion, which I have supposed the law of evidence given us in the scriptures, fully establishes. It was thought to be directly in point; and I should not have supposed there was any peculiar obscurity or difficulty in it, had I not obtained the idea from the discussion I am examining. Says the writer of this discussion, "The natural construction of the passage, certainly is that, against those who were not elders, he might receive accusations by some other rule of evidence." He proceeds, "This text considered by itself, if it refers to the subject at all seems, therefore, to be against deciding in the negative, without any exception, the question discussed by your correspondent."

Had the person who has expressed this opinion given no other evidence of ingenuity, and sound judgment, I presume the body of your readers would not place him in the front rank of expositors. Why should elders, pastors or ministers in the church, be a privileged order of men? What reason can be assigned why an elder should stand acquitted, and uncondemned, unless there appear against him double that weight of testimony which would consign a private brother to infamy and disgrace? This will hardly accord with the principles of liberty and equal privileges of the present day; nor will people believe, without more complete evidence than they can get from this passage, that it is a doctrine taught in the word of God. No evidence, it is believed, can be found in the whole book of God to support this construction. It is the doctrine of the scriptures, and has been the invariable practice of the church of God, it is confidently believed, to proceed with elders, and lay brethren, by the same rule of evidence. A candid attention to the passage, and a fair construction of it, cannot lead to the conclusion that two or three witnesses were not necessary to conviction and censure in the church.

Going on the ground that it is a



standing rule that no person is to be convicted, and censured in the church, except by the testimony of two or three credible witnesses to the same overt act; and at the same time with this passage in view, *against an elder receive not an accusation, but before two or three witnesses*; we have two remarks by way of solution. One is that the ministers of the gospel who preached clearly the humbling and offensive doctrines of christianity, and faithfully told sinners their danger, were peculiarly exposed to the enmity of the wicked. So it has been in every age of the christian church. *We are and have been, a spectacle to the world, and to angels, and to men.* The ministers of Christ, in the first ages of christianity, stood in the front rank of those who were to meet opposition. They were condemned as having "turned the world upside down." Many of them were put to death; and those who escaped the gibbet were reproached, reviled, and had all manner of evil said of them. This course of persecution has followed them even down to the age in which we live. In view of this, Paul might conclude attempts would be made to condemn and consign them to infamy, on less weight of evidence than was required by the established rule. He, therefore, expressly enjoined it on Timothy not to depart from the well known, and long established rule, even in the case of an elder—to see to it that such be allowed to enjoy the same privileges as private christians. He doubtless alluded, and Timothy so understood him, to the rule that had been given to the people of God nearly fifteen hundred years before the commencement of the christian era, and after so long use was recognized and confirmed by Christ and his apostles.

Another remark I think is in point. It may be confidently affirmed, that this does not relate, specially, to the testimony by which the charge against an elder is to be supported; but to the ground on which it is to be recei-

ved for investigation and trial. His character and standing in the church are so important, that no accusation against him shall be received for trial and adjudication, till two or three witnesses have attested to the truth of the accusation or charge. In this opinion I am supported by the venerable Poole. He says, *Against an elder receive not an accusation, but before two or three witnesses.* "That is, not to proceed to any judicial inquiry upon it. This was a law concerning all elders or younger persons, especially in capital causes; but the apostle willeth this to be more especially observed as to officers in the church, whose faithful discharge of their trust usually more exposeth them to people's querulous tongues."

The opinion of the pious and learned Mr. Scott, is to the same purpose. He observes on the words, "The character of an elder, or pastor, was of great importance; it would therefore, be improper, not only to condemn him, but even to receive an accusation against him, except it was attested by two or three credible witnesses. Many might be disposed to revile those faithful ministers, whose doctrine and reproofs had offended them; and indeed, the grand enmity of "the accuser of the brethren," and of all his servants would be excited against them. It was, therefore, highly reasonable, that no accusation, tending to bring the conduct of an elder to a public investigation, and thus to endanger his character, should be regarded, if supported only by one solitary testimony, which his denial of the crime would at least counter-balance."

It seems, on the whole, that the opinion of Farel rests chiefly, or solely, on the supposed exception to the general law of evidence, Deut. xxii. 25—27; for he says, "I have, if I do not mistake, shewn one exception, to the general rule, and this will answer in the room of a thousand, to prove that the decision of A. D. is not correct." It must "answer in the room of a thousand." It *must*, Mr. Editor,



stand alone, however feeble and trembling, so long as the Bible remains a rule of faith and practice to the church. For I am confident another passage cannot be found, in the whole book, on which F. does rely as bearing the least resemblance of an exception to the general rule. And I have, if I do not mistake, shewn that Deut. xxii. 25—27, is not an exception to the general rule, but a special statute, made for a particular case, and not designed to have the least bearing upon any rule, or law, then in existence.

A. D.

### A SERMON.

1. JOHN v. 19.—“*The whole world lieth in wickedness.*”

In discoursing from these words it is proposed to illustrate

I. The meaning of the term world; and

II. What is affirmed concerning it in the word of God.

The term world is used to designate those who have not experienced that change of heart, by which men become, in a spiritual sense, christians. This is manifest from the context, “we know that whosoever is born of God sinneth not:” and in the text it is added “and we know that we are of God, and the whole world lieth in wickedness”—that is, we (Christians) are born of God, but the world is not. Whatever therefore may be intended by the term regeneration, the world, in the scriptural sense of the term, denotes the unregenerate. But the term regenerate is used to designate those who are christians not nominally by birth in a christian land, or ostensibly by an outward profession, but spiritually by the renewing operation of the Spirit upon their hearts. This truth and the meaning of the term world, will be made manifest by a consideration of the following passages, John i. 10, “He was in the world and the world knew him not;” but christians know Christ, for “This is life eternal to know *Jesus Christ*. John xvii. 3. The world then who knew him not,

represents all those who do not believe on him. John xvii. 6. “I have manifested thy name unto the men that thou gavest me out of the world.” v. 9. “I pray not for the world, but for them which thou hast given me.” v. 16. “They are not of the world even as I am not of the world.”

In these passages the term world is employed to describe the entire community of men, who are not in heart christians. John iii. 16. “God so loved the world that he gave his only begotten son.” v. 17. “God sent not his son to condemn the world but that the world through him might be saved.” The world, in these passages, means all men as sinful for whom Christ died, that they might become holy and be saved. John xiv. 22. “Lord how is it, that thou wilt manifest thyself unto us and not unto the world.” The world here is contrasted with the community of christians, and describes those to whom God does not manifest himself, with the complacency which he bestows upon his people. John xv. 19. “If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you.” Here again the term world intends the community which is not christian but which is opposed to the church of Christ. John xvii. 25. “O righteous Father the world hath not known thee, but these have known that thou hast sent me.” Here, the world is still characterised by its ignorance of God, in distinction from christians. 1 John iv. 4, 5. “Greater is he that is in you, than he that is in the world, they are of the world, therefore speak they of the world and the world heareth them.” The apostle is describing in this passage the advantages which teachers of false doctrine, possess over those who preach the truth. They are not christians, they preach doctrines palatable to those who themselves are not christians, and are therefore heard with pleasure.

II. What is affirmed concerning the world.



1. It is declared in the text that "the whole world lieth in wickedness." The meaning is, that no change for the better has been accomplished by the atonement, or by the spirit of God, or by men themselves, antecedently to that change by which they become regenerate; and that they lie like men on the field of battle "dead in trespasses and sins." The world has experienced no spiritual resurrection, the *whole* world remains in character unchanged.

2. The world is described as not receiving the Spirit. John xiv. 16. 17. "And I will pray the Father and he shall give you another comforter that he may abide with you forever, even the Spirit of truth whom the world cannot receive." The word *cannot* here, is synonymous with *will not*; it intends that the world will not yield to the guidance of the Spirit, either as His will is revealed, or as it is indicated by his secret strivings. The meaning is explained Acts vii. 51. "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye." This is the charge preferred against the unbelievers of a nation at two different periods, and expresses the conduct of all unbelievers in every age. This is decided by the consideration that the Spirit strives primarily to persuade men to repent and believe, and that he is not received but is resisted until they perform these evangelical duties. As the world then are those among men who do not obey the gospel, they are those who do not receive the Spirit.

3. The world is described as not knowing God, John xvii. 25. "Oh righteous Father the world hath not known thee." This is affirmed of those who possess the speculative knowledge which a revelation affords, and declares of course that the world is without that experimental knowledge of God, which consists in love to Him. It is equivalent to the declaration Oh righteous father the world do not love thee! Of course it implies that they render, as far as the heart is concerned, no obedience to the law of

God, for "love is the fulfilling of the law;" and since all evangelical obedience is an act of holy love of which they are destitute, that they render no real obedience to the gospel. Spiritual knowledge consists in love. The world do not know or love; and of course do not render that obedience of which love is a constituent and essential part.

4. It is declared of the world that it is at enmity with God. 2. Cor. v. 19. God in Christ is said to be reconciling the world to himself (i. e.) reconciling men who belong to that alienated community called the world. Hence the preaching of the gospel is denominated the ministry of reconciliation, and ministers of Christ his ambassadors, as if God did entreat and pray men in Christ's stead to be reconciled to God James iv. 4. "Know ye not that the friendship of the world is enmity with God, whosoever therefore will be the friend of the world is the enemy of God." The enmity of the world is so bitter against God, that exclusive alliance with it is treason against Jehovah.

5. The world is described as being opposed to Jesus Christ and his redeemed people John xv. 18, 19. "If the world hate you ye know that it hated me before it hated you, If ye were of the world the world would love his own, but because ye are not of the world therefore the world hateth you." It is declared, you perceive, in this passage, in pointed language, that the world hate Jesus Christ, and hate his people. "I have given them thy word and the world hath hated them." I. John iii, 13, "Marvel not my brethren if the world hate you." It is on account of this alienation of the world from God and Christ and his people, that christians are exhorted Rom. xi, 2, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds." It is in reference to this enmity of the world to God, that Satan is represented as the God of this world, blinding the minds of them that believe not and ruling in the hearts of the children of disobedience.



The scriptural account of the world then is, that it lieth in wickedness, is at enmity with God, hates the Lord Jesus Christ, hates his people, and receives not his Spirit, but resists always the Holy Ghost.

Upon this statement concerning the character of the world we remark :

1. That it is in vain to deny it. The bible does denominate unrenewed men in distinction from christians, *the world*, declares that the world lies in wickedness, hates Christ and his people, and receives not the Spirit. He who has dictated these declarations on the sacred page, is the searcher of hearts. To deny them is to reject the testimony of the bible. Equally fruitless is the attempt to explain away the meaning of this sacred testimony. So long as language is to be understood according to its grammatical import and the great laws of interpretation prevail, the embodied testimony of the Bible will declare the entire mass of unrenewed men to be the world, dead in sin and enemies to God, however the declaration may awaken our fears or provoke our pride.

2. It is equally vain through disgust or prejudices, to withdraw our attention from the subject.

So strong is the aversion of many to this humbling account of human nature, that they will hear nothing patiently upon the subject. They are resolved not to believe concerning themselves and others, that they are so far gone from all goodness, and so entirely under the dominion of sin, and therefore when the evidence is exhibited they turn away the ear from hearing instruction. But of what avail is this so long as the scriptures declare that unrenewed men belong to "the world." Will a man's refusing to believe upon competent testimony, that the poison of asps is circulating in his veins alter the fact or avert the catastrophe? Will the refusing to believe the approach of an enemy, stay his course or avert destruction? Will stopping the ear at

the cry of fire extinguish the devouring element and save those who refuse to take warning and flee? Refusing to believe that the world lieth in wickedness, does not alter the fact, and will not avert the calamities of the second death. On the contrary, prejudice and incredulity aggravate the doom which they render inevitable. "Because I called and ye refused, I stretched out my hand and no man regarded, I also will laugh at your calamity, I will mock when your fear cometh."

3. Equally unwise is the employment of urging objections against these plain declarations of the word of God, such as; "If men are dead in sin how can they be free agents?" "if they are sinners by nature how can they be to blame?" "if the world be at enmity against God why are they not sensible of that enmity?" "or how can we account for it that so much reverence should be manifested to God and so much obedience to his revealed will; and how is it possible that in those who are so sinful there should be so much integrity of character, so much benevolent action, and so much that is amiable, affectionate and refined?" Is it intended by such objections to insinuate that God has not declared the world to be at enmity with him? Read again the testimony. *The whole world lieth in wickedness. The carnal mind is enmity against God. The friendship of the world is enmity with God. God in Christ reconciling the world to himself. We pray you in Christ's stead be ye reconciled to God. If the world hate you ye know that it hated me before it hated you. The holy Spirit whom the world cannot receive. Ye do always resist the Holy Ghost.* Is it then by such objections intended to insinuate, that these declarations of the bible are not true? This is infidelity. Our inability to reconcile the declarations of God with appearances, may prove our ignorance, but cannot invalidate the divine testimony. Has God said the whole world lieth in wickedness, and



is opposed to Him, his Son, his Spirit and his people, then it is so, let appearances be what they may.

4. If the world is opposed to God and Christ, to his people and the holy spirit, it follows that mankind before regeneration, are without moral excellence and are entirely depraved.

In what can that moral excellence consist which includes in it no love to God, no obedience to his law, no love to Christ and no obedience to his gospel, no complacency in the holy spirit and no acquiescence of heart in his influence, no love to the people and kingdom of Christ, but a hostility denominated hatred? In what corner of a heart under the dominion of such enmity to the great Lawgiver of the universe, to every cardinal point of his government and to all his loyal subjects, can moral excellence reside? And what can that moral excellence be which is consistent with opposition to the moral excellence of God, to the law of God and Jesus Christ and the holy Spirit and the people of God? To all these the *world* oppose a heart of enmity. But set aside the moral excellence of God, and that contained in his laws and holy subjects, and what moral excellence remains in the universe, for the world to love? What is that moral excellence which the world love while they are opposed to God? What is that truth which they love, while they are enemies to the God of truth? What is that justice which they admire, while they are enemies to the holy and Just one? What is that mercy which they love, while they despise and reject the God of mercy, in his Son? What is the benevolence in which they feel complacency while the benevolence of God guided in its operations by infinite wisdom, is in all its great legislative expressions, hated and opposed? Can the light of the sun be hated in its fountain and all its great emanations experienced on earth, and yet the *same light* in some few and scattered rays shining in darkness, be loved? The

eye that is so construed as to hate the light, hates it wherever it is seen. And such is the heart of man in its moral alienation from God. The heart that turns away in aversion from the moral excellence of God, has no love to moral excellence in any being.

#### *Improvement.*

Are any of you who read or hear this discourse unrenewed in the scriptural sense of that term? Has no work of the Spirit been experienced? No change produced in your affections towards God and Christ? Allow me then to remind you that you belong to the world, and are dead in sin. Your hearts have not been changed by the atonement of our Lord Jesus Christ, or the universal offer of pardon and eternal life upon condition of repentance towards God and faith in the Redeemer. That nominal christianity which exempts you from being called heathen, has not made you christians in deed; nor has civilization or science or refinement produced that moral change, without which no man shall see the Lord. Your social affections are not holiness, and your natural sensibilities contain no evidence of your reconciliation to God. Your speculative knowledge is the knowledge of those who know their Lord's will and do it not. Your diligence and honesty though useful to men do not change the character of your heart in the sight of God. Your tears, your resolutions, and your prayers are alike the offspring of a heart unholy and unreconciled to God, a heart in which bibles and sabbaths and sermons have produced no saving change. And now can you witness unalarmed this record of your guilt? Could I unroll to your view the evidence of treason against man, as abundant and unequivocal as that which on the inspired page declares you rebels against God, would you contemplate the record unmoved, and because it was an unwelcome disclosure, would you disbelieve or in anger turn away your thoughts from the subject? My dear friends as God is true you are dead in sin—you



are alienated from God, and Christ and his people. But

2. Let me assure you that your opposition to God is voluntary and inexcusable—if it were not voluntary it would not be sin. If it were not inexcusable—neither atonement, nor pardon, nor repentance had been required. And is there any thing in the character of God to justify alienation from him? or in his law, or in his Son, or in his gospel, or his providence? You are urged by no necessity to contend with your Maker, to reject your Saviour, or to resist the holy Spirit. Your opposition to all goodness is voluntary, and its continuance is voluntary. You are dead because you will die. You are in the entire possession of all the faculties, and all the motives requisite to make it your duty, and to render it practicable to be reconciled to God. Therefore turn ye and live, for why will ye die?

I have only to add, that whatever you do to escape destruction, must be done quickly. Let spiritual death reign over you a little longer, and it will become eternal death. Protract a few days your opposition to God, and your rebellion will never cease. Delay repentance and soon no place will be found for it. Reject the Saviour a little longer and you reject him finally. Resist the Holy Ghost but a short period, and your opposition will be protracted through eternity.

Do any demand what shall we do? You know already what you must do, and are unwilling to do it. You know that you must repent or perish—must believe or be condemned. But you refuse to repent, and “will not come to Christ that ye may have life,” and all short of this leaves you dead in sin with the wrath of God abiding on you. Do you repeat the demand what shall we do?—I repeat the answer, repent of your sins and believe on the Lord Jesus Christ.

For the Christian Spectator.

*When was the Christian Church organized?*

By many it is supposed, that the present dispensation of the gospel commenced with the ministry of John the Baptist. This is said to be evident from the two first verses in Mark's gospel. “The beginning of the gospel of Jesus Christ the son of God; as it is written in the prophets, behold I send my messenger before thy face, which shall prepare thy way before thee.” But what is this, more than a preamble to the evangelical history? John's message to the people was, “Prepare ye the way of the Lord, make his paths straight.” This implies that the Lord was on his way, to set up his kingdom on earth; but not, that he had already come; not that his kingdom was already established. While the work of preparation was going on, which was the only work assigned to John the Baptist, it is evident, that the new, and last dispensation of the gospel of Christ was not established. As yet Christ had not made his public appearance, nor even commenced his ministry among men.

It is further asserted, that John's baptism was the christian baptism: and that this was the distinguishing token of the new and glorious dispensation of the gospel. But if John's baptism were the christian baptism, then that and the apostolic baptism were one and the same ordinance, administered in one and the same manner. Both must have baptized in the name of the sacred Trinity. But if so, how could Apollos, who was a man of learning and eloquence, and mighty in the scriptures, and one who taught diligently the way of the Lord, be ignorant of the name of the Holy Ghost? It is said, he knew only the baptism of John. In the baptism of John, therefore, no mention was made,



of the name of the Holy Ghost. Nor was the baptism by Apollos considered valid. They who had been baptized with the baptism of John, were required to be rebaptized, and they were taught the way of the Lord more perfectly. Thus it appears that the ministry and baptism of John the Baptist were widely different from those of the apostles of Christ.

John's ministry and baptism appear to have been preparatory to the coming and kingdom of Christ. They could not, therefore, constitute the new dispensation of the gospel. How could they constitute parts of that, to which they were only preparatory? The supposition is absurd.

Some may suppose, that the new dispensation of the gospel commenced when Christ commenced his public ministry. But the import of Christ's ministry was the same as that of John the Baptist; "Repent, for the kingdom of heaven is *at hand*." It is drawing near, but is not yet organized and established. Accordingly, Jesus and his disciples, and doubtless John and his disciples all the time of their ministry, strictly observed the worship and ordinances of the Mosaic dispensation. Christ also required others to keep the law of Moses. To the ten lepers he said, "Go shew yourselves unto the priests." He acknowledged the government of the scribes and rulers of the Jews—that the scribes and pharisees did sit in Moses' seat; and did possess a legal authority. There is not therefore, the least intimation of a change of dispensation, during the public ministry of the Lord Jesus Christ.

Pursuing the history of the transactions of the Saviour, until the evening in which he was betrayed into the hands of his persecutors, having closed his public ministry, and attended the last passover with his disciples, he established a new institution; and that was *the sacramental supper*.

This institution clearly indicated a new dispensation of the gospel. This sacramental supper succeeded the passover, as being of the same import;

the one looking back, and the other forward, celebrating the great atonement, by the sufferings and death of the Lord Jesus Christ. This sacramental supper, being designed as a retrospective ordinance, could not be celebrated, with the best advantage, till after those sufferings of Christ, which it was designed to commemorate. This, however, was an important article in the new dispensation of the gospel. And after Christ had suffered on the cross, and arisen from the dead he most solemnly instituted the ordinance of baptism, significant of the work of the Holy Ghost in regeneration. These two, baptism and the sacramental supper, are the only ordinances, belonging to this last dispensation of the gospel.

When these were instituted, and the commission of Christ to his apostles was delivered, "Go teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost;" then was the church of Christ organized. Then the church was prepared for religious worship and ordinances, and for christian discipline. On the day of Pentecost, the apostles were endued with supernatural power, *power from on high*, and commenced the great work of evangelists. Their ministry was attended with marvellous success. They soon formed very numerous churches, both of Jews and Gentiles in Judea and all the neighbouring countries. The ceremonial law began to be abolished; and indeed the observance of it was never required of the Gentile converts.

To come now to the particular enquiry, when the christian church was organized, under the present dispensation of the gospel; the answer may be this, that it was organized previous and very little previous to the day of Pentecost. On that memorable day, it commenced its operations. On that day, the apostles were endued with miraculous power, without which, they could not have been authorized to abolish the ceremonial law of Moses. It was not without



this testimony, that they could presume to set up the kingdom of Christ, and challenge the chief priests and rulers, from their high offices and dignified stations, to become the humble followers of him whom they had so recently and so barbarously crucified and slain.

It is to be considered, however, that the church, in its new form, might have been, and doubtless was organized before it commenced its public operations. Christ, before his sufferings, instituted the sacramental supper; and after his resurrection, he made an appointment for his disciples and followers to meet at Galilee; where he instituted the ordinance of the christian baptism, commissioned his apostles and gave to them, and their successors in the holy ministry, a promise of his gracious presence and protection, down to the end of the world: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo! I am with

you alway, even unto the end of the world, AMEN." At this time and place, while Jesus, with his disciples, was by special appointment at Galilee, he doubtless, organized his church, (under this last dispensation of the gospel,) but charged his apostles not to rush, unauthorized, into the ministry which they had received of the Lord: "But tarry in the city of Jerusalem, until ye be endued with power from on high." Having, on the day of Pentecost, received this power, they immediately began their ministry, with glorious success. On that day, it is said, there were added to them about three thousand souls. The phrase, *added unto them*, implies, that they previously existed, as an organized body. And when or where could they have been organized, if not in their retirement from the world, when convened by order of the Savior, at Galilee? Here their preparatory work was finished, and having continued a few days in prayer at Jerusalem, they were called forth to action, as the visible kingdom of the Redeemer.

A. B. C.

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## Miscellaneous.

For the Christian Spectator.

*The story of Lionel, in a letter from Blendon to his grandson.*

MY DEAR H.

Poor Lionel has just sunk into his grave, while my tears are yet flowing for him, let me attempt to present before you the instructive picture of his life.

Lionel and myself were bosom friends from our earliest years. Born in the same village, and nearly of the same age, we acquired an attachment for each other almost before we could utter the name of friend. Both being destined by our parents for the University, we pursued our preparatory studies with equal pace, and commenced our residence at college in the

same class. The happy and endearing relation of class-mate, room-mate, and friend, all conspired to assimilate our tempers to each other, and to produce in us a congeniality of taste. This was what my father particularly desired; for he often said to me, "My son, I hope by associating with one so mild and amiable as Lionel, you will learn to overcome that impetuous temper of yours, which if not restrained in early life, I fear will prove your ruin." If I really did succeed (as my father seemed to think) in gaining the victory over a disposition so unhappy, I must ascribe it to my admiration of that mild, uniform, and gentle spirit, which appeared so sweet and charming in my friend. Nor was it by me



alone that his excellencies were felt and acknowledged: I do not know that Lionel, while in college, ever had an enemy. Though he surpassed most of his class-mates in collegiate honors, yet as he was evidently not ambitious or vain, he was never envied. Though he had a very satirical turn of mind, yet it was tempered with so much good nature and benevolence, as never to offend. Conceive of one who added to a fine form and most winning countenance, a modest and unassuming demeanor; to talents higher than ordinary, a humble and unambitious temper; to wealth which few others could command, a plainness of dress that merely made his appearance respectable among his classmates, and so generous and charitable a spirit that several indigent students were nearly supported out of the fund which his father annually allowed him; I say conceive of one who exhibited this bright assemblage of good qualities, and you will have an exact picture of what Lionel was at College.

Not long after he had completed his education, his father was suddenly removed by death, leaving a very large estate to my friend, who was his only child. The care of so much property conspired with his natural inclination, to deter him from studying a profession; and he relinquished without regret every prospect of literary or political distinction, for that quiet seclusion, which he was both by nature and education eminently fitted to adorn and enjoy. The loss of his father had indeed deeply affected his tender heart, and for a time clouded him in melancholy; but the numerous cares which now devolved upon him, and especially his union with one who had long engrossed his affections, at length restored his mind to its accustomed serenity.

Being myself at this time transferred by professional duties to a neighbouring town, my opportunities of seeing him have since been only occasional: yet they have been such as to afford ample means for marking the tenor of

his life. Indeed for many years afterwards, our families interchanged long and frequent visits. His companion was in every respect fitted to render him happy, and made him the father of two amiable and lovely children, a son and a daughter. When she was removed, (for she died in early life,) these two babes were all that saved Lionel from sinking under the pressure of grief. These two children from that time, constituted the principal solace of their father, and their education and future happiness became the darling object of his mind. Repeated solicitations were made to him by his fellow citizens, to become a candidate for political appointments, but his love of retirement, and his unwillingness to be separated from his children, in conjunction with his unambitious temper, induced him to decline every public honour. Yet his life was not idle nor useless. Besides the numerous cares arising from the concerns of his own ample estates, he was the guardian of many orphans, and was employed more than any man I have ever known, in adjusting the concerns of the widow and fatherless.

In this quiet and honourable career, Lionel had attained his full meridian, before I had suspected that any cloud was rising to darken his declining day. I cannot describe what were my feelings, when I first saw a demon of subtle and cruel aspect, collecting his thunders over the peaceful abode of my friend. It was Intemperance! I wept in secret, I debated with myself what I should do for his rescue, and more than once resolved to direct his eye to the awful clouds that were impending. Would to heaven that my resolution had then been stronger! but how could I so late begin to disturb the joyous emotions, which each others presence had always mutually inspired? how could I wound a spirit so gentle as his? Unhappily I yielded to my feelings; and after a day or two more spent at his house, took my departure for a distant country,



where important avocations detained me for three years.

On my return I hastened to the house of my friend. As I drew near, my apprehensions were excited by the universal aspect of decay, that was exhibited by a place formerly distinguished by its neatness and affluence. What were my emotions, when I met my friend and saw his eyes inflamed and watery, his cheeks flushed and bloated, and his limbs trembling, as with the palsy. I cannot express with what surprise and grief, I heard from his faltering tongue sure signals that the cancer was preying within. My apparent fatigue was the excuse for mixing at once the fatal potion, which, on my declining to receive it, he drank off himself. It was late in the day and the state of my health furnished me with an apology for retiring very early to my chamber. I sat down by my bed-side and gave vent to my feelings in a flood of tears. Why (said I to myself) did I shrink from the kindest office of friend three years ago, when my admonitions tenderly and affectionately offered, might have baffled the destroyer. Falling on my knees, I asked the forgiveness of God for neglecting the opportunity which he then put into my hands, and resolved by his grace to attempt the recovery of my friend even at this late hour. I passed a sleepless night in devising the best means for effecting my object, and felt cheered by the belief, that he whose assistance I had implored, had heard my prayer, and pointed me to the path which seemed to lie open before me.

After breakfast the next morning, when all the other members of the family had retired, and Lionel and myself were left alone without any danger of interruption, I waited for the favourable moment to begin. This was partly furnished by my friend himself. "Blendon (said he) I am glad that you have not forgotten me—most of my old friends have been very cold of late." I replied; "My dear sir, I am sure I can never forget you,

and why should they?" "I don't know (added he) perhaps the fault is my own." I inquired what he had done to provoke neglect. "Nothing purposely; but we never kept any thing from each other, and I will tell you what I suppose has given them offence. Perhaps you remarked last night a failing to which I am subject." "I did indeed, my friend, and I am going with your leave to persuade you to renounce it." "O that is impossible: I have made a number of attempts but it is all in vain—I cannot live without it." "You can, dear Lionel, I know you can, there is power in heaven to enable you to do it if your own strength is insufficient;—and forgive me while I set before you the motives which urge you to renew the attempt." "Forgive you:" he exclaimed—"I would hear any thing from you." I began with distant objects. I remarked on the decaying aspect of his buildings so inconsistent with his former taste; upon the loss of his authority over his domestics; upon the decline of his reputation, and the neglect which he was beginning to feel. All this time Lionel paid strict attention, and the tears had begun, one by one, to steal down his cheeks. I next mentioned the grief which those very friends, so long tried and beloved, must feel to be obliged for their own credit to avoid his society. At last I came to his children—the scene was too much—I could not proceed—such floods of tears, such heart-rending sobs broke forth, as I never witnessed before. We sat without exchanging a word for half an hour. At length his feelings had become calm and he broke silence. "My dear Blendon, said he, these are the wounds of a friend. I am resolved never again to taste the fatal draught: do you offer our united supplications to God, that he will enable me to persevere in this resolution." We knelt together, and my lips, animated by these symptoms of returning life, glowed with a fervor seldom known to me before. When we rose, joy and hope beamed from



the countenance of Lionel as he bade me direct such measures to his family as prudence should dictate, and tendered to me his keys. I directed every drop of spirits to be carried to a distance, and prescribed such alterations in his diet as I deemed necessary. We passed most of the day in walking over his lands, and enlivened the hours with those sweet recollections of our earlier days upon which we both loved to dwell. As evening approached, Lionel complained of severe pain and grew melancholy. I consoled him under his sufferings by persuading him that they would not be of long duration, and by holding up to his view the prize he would win. We had made arrangements to lodge in the same room, and by his consent I took the keys. At short intervals I heard him utter such groans as evinced great suffering. The morning came but brought no relief. A spasmodic affection, attended with excruciating pain, a universal trembling and an uneasiness that threatened to make him frantic, were the symptoms that commenced with that memorable day. Had he requested I do not know but I should have readily consented to abandon the trial. I even hinted that his sufferings were alarming; but he took no advantage of the opportunity then given him. At his request we united in prayer, and spent most of the day in the exercises of devotion. Towards evening his distress was somewhat mitigated, and he slept quietly during the night ensuing. Sufferings similar to the former returned the next day, but evidently in a milder form. It was a week before he was entirely free from pain, a great part of which time he had passed in reading the scriptures and in religious exercises.

He now felt an ineffable degree of joy and triumph. The grace of God, which had enabled him to gain the victory, was his constant and darling theme. The tidings of his reformation were soon spread abroad: many feared it was only temporary, but after a year had elapsed, the strength of

his resolution was so apparent in the natural hue that was restored to his features—in his regular attention to business, in his exemplary life and ardent piety, that, no one any longer doubted the reality of the change. The church welcomed him to her communion, and afterwards made him one of her elders; and his fellow citizens shewed by various marks of respect, that their confidence was fully restored.

BLENDON.

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For the Christian Spectator.

*Remarks on a passage in the Christian Observer.*

Taking up a volume of the Christian Observer this morning, I opened accidentally at a review of "Simeon on the Liturgy," in which the following was the first passage that met my eye. "For the use of this prayer (the Lords prayer) Mr. Simeon refers to the authority of Tertullian, Cyprian, Cyril, Jerome, Augustine, Chrysostom, Gregory. For an *injunction* to use it, he properly refers to the expression of our Lord in St. Matthew vi: "After this manner, οὕτως, pray;" which adverb he follows the argument of Wheatly in explaining to mean *so* or *thus*, binding it to the very words; though if otherwise, they both very properly refer to St. Luke, who writes "when ye pray, say," chap. xi." This passage naturally suggested a very serious enquiry: "Is it true that Christ has given such an injunction, binding us to the very words of this prayer in our devotions?" If so I live in the constant violation of his command; for though I frequently adopt this excellent form both in public and private worship, I still more frequently offer up, in my own language, the petitions contained in this prayer, with others which are dictated by my wants and sins.

I took down my Bible therefore to examine three questions which are suggested by this statement.

1. When a passage is introduced by the expression "he said" or the



imperative "*say*," are the words that follow, always the identical words which the speaker used or enjoined?

2. If so, does the injunction in the present case apply to *public* worship?

3. Did Christians in the apostolic age use this form of prayer, in their devotions?

The result of my first enquiry is this. In a multitude of passages in which the Evangelists introduce our Lord as conversing with others and proceed to relate what he "*said*," the words put into his mouth, are not the exact expressions which he used. This is the case in many instances where no one would have the slightest suspicion that any but the identical words of Christ were given. Who for example, that reads the sermon on the mount, commencing with the fifth of Matthew, would not conclude that this address of Christ, which is maintained throughout in the first person ("I say unto you") was delivered in the very terms in which it is recorded? And yet if we turn to the sixth of Luke where part of the same discourse is given, we shall find that more than half of the verses differ materially in their phraseology. Now in one or the other of these two cases (perhaps in both,) the Evangelist while he appears to record the very language of Christ, and declares expressly that thus he *said*, is in reality giving only the substance of his discourse, rendered more lively by assuming the form of conversation. Hundreds of similar instances will occur to any one who examines a Harmony of the Gospels. Nor is our confidence in the veracity of the Evangelists weakened but rather confirmed by this difference of phraseology; since it proves, that while their statements exactly coincide, they had no previous concert as to the manner of making them.

But granting this as to the style of narration, can the injunction to "*say*" certain words, be complied with by expressing the substance of those words in other language? Certainly.

Do we not every day direct our children and servants to *say* certain things to others, without binding them to the identical terms employed? When we are directed in Proverbs, "*say* not to thy brother, go and come again and to-morrow I will give thee," will it be contended that the use of these identical words only is prohibited? The fact is that in almost every instance where the imperative form of this word occurs in the scriptures, the command may be obeyed by the use of any language which expresses the idea with correctness. As to the argument from the adverb *οὕτως*, it is virtually abandoned by the Reviewer in the act of stating it; and is clearly of much less weight than the one already examined.

II. In answer to my second enquiry, "was this example of prayer given for our direction in *public* worship?" I find so far from this being the fact, that in Matthew, it is proposed with express reference to *secret* devotion. Mat. vi. 6. But thou when thou prayest enter thy closet, and when thou hast shut thy door, pray to thy Father in secret, &c. In the two next verses our Saviour censures the vain repetitions of the heathen, and then proceeds to give this example of prayer, distinguished for its simplicity and conciseness. That this was not then received by the disciples as an established form of prayer, is evident from the fact of their asking Christ at a subsequent period (Luke xi.) to teach them how to pray. On this occasion Christ repeated to them the substance of his former prayer, omitting the doxology at the conclusion; but in language materially differing from the former in more than half the forms of expression. This furnishes an undeniable proof that our Saviour laid no stress on any form of words. Besides, he had just been praying with his disciples when they made this request; and surely if he had used or enjoined a form of prayer, this was the last occasion on which they would have asked his directions how to pray. The slightest reflection must show,



that they were deeply impressed with this solemn duty as performed by Christ, and desirous to know what topics were most proper for their devotions when conducted by themselves.

At this time the Church was not organized; its ordinances were not established, its public worship had not commenced. How groundless then is the pretence that our Saviour, in suggesting these topics of prayer, for the direction of his followers in their private devotions, authoritatively enjoined a form of prayer, for a system of public worship which at that time had no existence!

III. "Did Christians in the apostolic age use this form of prayer in their public devotions?" We have not one particle of proof that they ever did. The united prayer of the church is frequently spoken of, on common and on extraordinary occasions; the substance if not the exact words of these prayers is given in many instances; and not an intimation can be found that this or any other form of prayer was ever used. On the contrary, it is certain that in most of these instances the prayers must have been extemporaneous, for they are expressly stated to have arisen from circumstances, which could not be foreseen or embraced in any general petitions. The early Christians prayed as every christian ought to pray, under the pressure of present sins and wants, in language dictated by the existing state of their feelings. Is it to be believed that scrupulous as Paul was to instruct his converts in the most minute duties of religion, he would leave in his writings not one hint, not one example of any form of prayer, if he actually used a form in his public or private devotions? Is it to be believed that he would enjoin new and specific topics of prayer, without subjoining a form, but leaving each Minister or Christian to use his own expressions?

Where then is the authority from scripture for arraigning me or any other man who pours forth his re-

quests to God in the warm language of his heart? If other christians are more edified by a form of prayer, I rejoice to see them use it. But is it not presumptuous to intrude on the spontaneous fervor of my devotions, and deny me "that liberty wherewith God hath made me free?"

EUBULUS.

June 15, 1821.

*To the Rainbow.*

By T. CAMPBELL.

Triumphal arch, that fill'st the sky  
When storms prepare to part,  
I ask not proud philosophy  
To teach me what thou art.

Still seem as to my childhood's sight,  
A midway station given  
For happy spirits to alight,  
Betwixt the earth and heaven.

Can all that optics teach, unfold  
Thy form to please me so,  
As when I dreamt of gems and gold  
Hid in thy radiant bow?

When science from creation's face  
Enchantment's veil withdraws,  
What lovely visions yield their place  
To cold material laws.

And yet, fair bow, no fabling dreams  
But words of the Most High,  
Have told why first thy robe of beams  
Was woven in the sky.

When o'er the green undeluged earth  
Heaven's covenant thou didst shine,  
How came the world's grey fathers  
forth  
To watch thy sacred sign.

And when its yellow lustre smiled  
O'er mountains yet untrod,  
Each mother held aloft her child  
To bless the bow of God.

Methinks thy jubilee to keep,  
The first made anthem rang,  
On earth deliver'd from the deep,  
And the first poet sang.

Nor ever shall the Muse's eye  
Unraptured greet thy beam:  
Theme of primeval prophecy,  
Be still the poet's theme.



The earth to thee its incense yields,  
The lark thy welcome sings,  
When glittering in the freshen'd fields  
The snowy mushroom springs.

How glorious is thy girdle cast  
O'er mountain, tower, and town,  
Or mirror'd in the ocean vast  
A thousand fathoms down.

As fresh in yon horizon dark,  
As young thy beauties seem,  
As when the eagle from the ark  
First sported in thy beam.

For faithful to its sacred page,  
Heaven still rebuilds thy span,  
Nor lets the type grow pale with age  
That first spoke peace to man.

### Review of New Publications.

*The Works of President Edwards ;*  
in Eight Volumes, 8 vo. First  
American Edition, Worcester;  
Isaiah Thomas, Jun. 1808.

Fifty years ago, some one, at least, of the publications of President Edwards was in the hands of almost every orthodox, well informed christian in New-England. When the interest excited by a living author had ceased, and especially when the controversies in which he was so successfully engaged had subsided, the works of Edwards were less eagerly sought, and less attentively perused, and previously to the present edition of his works, we fear few of them were in the hands even of clergymen. In our opinion, therefore, Doct. Austin, by his labour in collecting and superintending this edition of the Works of President Edwards, deserves the thanks of the public.\* He has been the means of placing a useful body of divinity in the library of almost every young clergyman, in this part of the country. We are pleased also to see that England is turning her attention to the works of our celebrated countryman, and that there have been published in that country two editions of his Works.

There is in our country, a growing complaint of the injustice of the British public, and especially of their re-

\* This is not a complete edition of the Works of President Edwards. It is desirable that all the writings of that great man should be published in a uniform edition.

viewers, in their criticisms and censures of American publications. It is plain, that many in England view us with the jealousy of a rival. Our growing prosperity, our increasing commerce, and naval strength, the allurements which our country is supposed to hold out to draw away many of their useful citizens, the great degree of liberty which our citizens enjoy, and which naturally animates the democratic opposition in that country, all unite to alarm their fears to provoke their jealousy and envy, and to call forth from such of their authors as are ignorant or unprincipled, a continual abuse of our government and of our citizens. But such feelings and conduct are not manifested, by the enlightened and religious part of that country. If they treat our authors with unnecessary and even unjust severity, it appears not so much in the judgments which they pass on our publications, as in a want of candour, in estimating the disadvantages under which we labour. A much greater number devote their lives to literary pursuits, in a country where an excess of population, fills every opening to useful enterprise, than can be expected in this, where our extent of territory, and our growing prosperity offer constant allurements to active pursuits.

The consequence is, persons of education, live there in a kind of literary atmosphere, the state of public feeling favours their pursuits, which with the united force of necessity



and competition, prompts them to the greatest exertions. The tone of public feeling in this country, on the contrary, is an inducement to activity, and as we have the literature of England imported we feel a less urgent necessity of directing our efforts in that way and have less hope of distinguishing ourselves by literary exertions.

Add to these facts, their extensive universities, libraries, and cabinets, their professorships, and fellowships; the antiquity of their nation and its institutions inviting deeper and still deeper research, and promising a rich reward of praise to the learning and erudition of the student; the associations with which a long and eventful history has invested, almost every visible object, making it stand as a monument of the valour, and the patriotism of their forefathers, to excite the enthusiasm of the historian and the poet; all these circumstances and many others, which in their nature cannot exist in a newly settled country and in the infancy of a nation, give to their writers such a decided superiority in advantages, that even a moderate degree of comparative excellence in our authors, ought to excite surprise, and call forth admiration rather than censure of their taste and genius. That such causes are sufficient, and more than sufficient to account for any supposed superiority in their authors, is manifest from the fact, that notwithstanding the obstacles they present, our speakers in Congress, and our writers on politics and religion, and on every branch of knowledge which there are motives and means to cultivate, do not appear at all inferior to those of Great Britain. In proof of this assertion we refer to Edwards as an author. He has commanded the admiration of Europeans, even of his enemies; many who have been opposed to his conclusions, have done ample justice to the strength of his reasoning powers. A religious magazine of that country, the most ably supported, the most widely extended, the most judicious and perhaps the most useful that ever was published,

has styled "Jonathan Edwards, King of Calvinists," and given at different times, commendation of his works.

In his own country the labours of President Edwards have produced lasting and constantly increasing effects. He has settled some of our most difficult disputes in controversial Theology,—he has given a character to our preaching which distinguishes our country from every other portion of christendom, and he has presented to us a general view of the doctrines of the Gospel, which is more and more extensively gaining credit among the orthodox christians of America. We may add, he has explained the nature of personal religion, and the distinguishing characteristics of religious affections, in a manner so agreeable to the word of God, and to the effects of his gracious operations, in the heart, that the study of the one, and observation of the other continually confirm his views. We know not that an author *can* give greater proof of the power of his genius, than thus to stamp upon the public mind, through successive generations, the form of his own sentiments. In tracing back the effects to their origin, we shall attempt to sketch his most prominent features as an author, especially his character as a theologian, a controversialist, and a preacher.

As a theologian, President Edwards is distinguished for his *scriptural views* of divine truth. It has been said of Kepler's laws of the planets motions, "that the knowledge of each of them was the result of much research, and of the comparison of a vast multitude of observations, in so much that it may be doubted if ever three truths in science were discovered at the expense of so much labour and patience or with the exertion of more ingenuity and invention in combining observations."

Those who read with attention the volumes before us, will be satisfied that with equal labour, and patience and skill, the Author deduced his general conclusions from extensive and accurate observation of the word



of God. The number of passages which he adduces from the scriptures on every important doctrine, the critical attention which he has evidently given them, the labour in arranging them, and we may add the skill and integrity with which he shews his general conclusions from them, is truly astonishing. We see no intermixture of his own hypotheses, no confidence in his own reason, except as applied to the interpretation of the oracles of God, nor even that disposition to make extended and momentous inferences, which characterises some of his successors and admirers.

In this respect he strikingly resembles Newton, who in his philosophical investigations confined his powerful mind, simply to the *observation* and *interpretation* of nature, firmly rejecting those unfounded but captivating theories which had so long amused and bewildered the world. He did not think that human reason was capable of understanding the *manner* in which God carries on his operations—and therefore confined himself to the knowledge of general facts. With similar views of the mode of the Divine existence and operations did President Edwards confine himself to the declarations and general doctrines of God's word. It is the Gospel, in its simplicity and purity, which he gives us.

Another characteristic of his theology, is the *extensiveness* of his views. In his theology, as in his mind, there was nothing narrow; no partial, contracted views of a subject; all was simple, great and sublime.

It is probably owing to the union of these two qualities in his religious opinions, that they have been so extensively adopted or approved in different nations, and by christians of different name. His works, as they were published, were read and admired in Scotland,—the evangelical clergy of the church of England, as well as the dissenters, acknowledge their obligations to him; especially we may mention Fuller, Milner, and Scott. The churches of New-Eng-

land, if they could wish to be named after any man, would choose that it should be after Edwards, and even our Southern neighbors, who seem determined to think that they differ from us on important doctrinal points, yet acknowledge the distinguished talents of Edwards, and the general correctness of his opinions. But no denomination has ever yet been able to appropriate his name to themselves. In this respect he has attained higher honor than Calvin, or Luther, or Zuingli. As no sect of christians has ever been able to appropriate the name of *Christian*, exclusively to themselves, so no sect will ever be denominated Edwardean. The effect of his labours so exactly coincides with the general effects of the Gospel, that his own name and honor is merged, as he would wish it to be, in the glory of his Saviour. The simplicity of his intentions, and his modesty of character, prevented him from endeavouring to place himself at the head of a party. He directed the force of his genius to illustrate and defend those great truths of revelation, which in every age and portion of the christian church, have been the ground of hope and comfort to the sincere believer. His works are too generally approved, and his name too extensively known, and too much beloved by those of different denominations, to suffer any one to monopolize it. For ourselves we profess to call no man Master on earth. If we, in general, embrace the same opinions as Edwards, it is not because he taught them, but because he has shewed us that Christ and his apostles taught them. We would not have it understood, however, that we think every opinion which he has advanced, is entirely correct; but we do think that no writer since the days of the apostles, has better understood and taught the word of God, or has more ably defended its doctrines.

But we find ourselves insensibly advancing to the character of Edwards as a Controversialist. Before leaving his character as a Divine, we



would just observe that we cannot be expected to give extracts from the volumes before us, to illustrate or confirm the opinions we have advanced. To do this, would require that we should present the whole of his works to our readers, instead of simply reviewing them.

The most excellent, if not the most striking trait in the character of Edwards as a controversialist, is his integrity. He is a perfectly *fair* disputant. Those who have been most opposed to his conclusions, and have most powerfully felt the force of his arguments, have not dared to call them sophistical. The fact is, he had such a confidence in the truth of his positions, and in his ability to defend them by fair means, that he would have despised sophistry even if it could have occurred to him. But he *would* not have consented to use it, had he felt a want of sound arguments. His principles would not have permitted him. His aim in all investigations was the discovery of truth, and he followed the train of reasoning prepared to adopt the legitimate result, whether agreeable or repugnant to his previous opinions.

Another characteristic of his reasoning powers, is originality or invention in discovering new media of proof, and new methods of discovering truth. In this kind of originality he was peculiarly distinguished. His son of the same name, has been thought by some even to excel his father, in connecting the premises of an argument with the conclusion, in a manner approaching to demonstration; but he is universally acknowledged to be inferior in the original and inventive genius which so peculiarly distinguished the father.

But that quality in his controversial writings which has most universally established the character of Edwards, is the unanswerable nature of his arguments. He seems to have so entirely exhausted a subject, as to leave no room for addition or reply.

The impossibility of answering his writings on controversial subjects,

arises, in the first place, from the *strength* and *conclusiveness* of his reasoning. He has given to metaphysical investigations, as much of demonstration as they seem capable of receiving. The great source of error in reasoning on moral and metaphysical subjects, is the unsettled and variable signification of terms, which insensibly changes as the writer advances, and gives the form of demonstration to conclusions which are erroneous and even absurd. This difficulty was fully pointed out by Locke and others. but no writer has been able more completely to avoid it than President Edwards. Having clearly fixed in his mind, and limited by definitions, the meaning of the principal terms in the beginning of a dispute, he steadily keeps it in his mind, and with wonderful quickness detects the first and least deviation from it in the reasonings of others.

A second cause of the unanswerable character of his reasonings, is that he usually follows several distinct trains of argument, which all terminate in the same conclusion. Each of them is satisfactory—one will make a deeper impression on one mind, and another on another; but the union of them all, commencing at different points but arriving at the same conclusion, cannot fail to impress every mind that is aware of the unity there is in truth, and of the inconceivable variance there is between all truth and error.

A third cause of the unanswerable character of his reasonings is, that he has himself anticipated and effectually answered, not only all the objections which had actually been made to his conclusions, but all that it seemed possible to make. These he places in the fairest, strongest lights, views them under every shape which they can assume in the hands of an evasive antagonist, and shews that in every possible form they are inconclusive. These several qualities of his reasoning, never appear in greater perfection than when he attacks the opinions of his adversaries. Assu-



ming these as premises, he with great ingenuity shews that they lead to acknowledged absurdity. He demonstrates that his opponents are inconsistent with themselves, as well as with truth, and common sense,—and is hardly satisfied with shewing their incorrectness, until he has exposed their error to contempt and ridicule.

It is often said, that the writings of Edwards, are diffuse and tedious. This, in a qualified sense, must be admitted, and yet it is owing to the same causes which render him unanswerable. We who have been convinced, and have had our doubts all removed by his reasonings, requite him with our complaints, that he says more than is necessary to shew us the truth. But let us go back to the time when every inch of ground was disputed on these topics, when a general obscurity hung over them, let us mark how by his writings doubts and darkness were dissipated, and opposition silenced, and we shall cease to regret the existence of those qualities which secured so signal a victory, and which have rendered his works a strong hold of arguments, to which the enquirer may repair for satisfaction, and the young combatant for weapons of tried temper, with which to defend the truth. In this Achillean armor he may go fearless to the conflict, confident that no instrument of error can have power to reach him.

The three great controversial works, are, On qualifications for communion; On the freedom of the will; and on original sin. We had flattered ourselves that we should be able either to give a concise view of the arguments in each, or at least to extract some particular argument, to confirm the remarks we have ventured to make on his character as a controversialist. But his reasonings cannot be condensed, or extracted, within the limits of this article, without serious injury. It is sufficient to refer to the effects of each of the publications. The first has been instrumental of changing the opinion and practice of the clergy in this State, so

completely, that a practice, which was once almost universal, now scarcely finds among the ministers of the denomination to which he belonged, a single advocate.

His essay on the will, needs only be mentioned, to suggest its effect to any person acquainted with religious controversy. It is a standing monument of the triumph of truth, and of the shame, defeat and disgrace of her opposers. *Frango me frangentes*, may be inscribed upon it, if upon any work of merely human effort. It is indeed a rock in the sea of contest, which breaks the billows, that endeavour in vain to shake it.

The same cannot be said of the treatise on original sin, though perhaps not less conclusive in its reasonings. The subject did not admit of the same kind of argument, and it was, moreover, principally an attempt to overthrow the hypothesis of a particular author. That he completely succeeded in this attempt, cannot be doubted by any one who examines the controversy. If indeed report be true, it was virtually confessed, in a melancholy manner by Taylor himself. He had indiscreetly boasted, in his great work, that it never would be answered. The answer was so complete, that it admitted of no apology. His chagrin, his disappointment, his unceasing efforts to find some hold or subterfuge to prolong the controversy, was said to have shortened his days. Whether it was literally true, that 'his grasp was death,' we cannot say, but at least, it was death to controversy.

But we wish to fix the attention of our readers upon the *moral* character of our author's controversial writings, as that in which he can be more extensively imitated, than in the exertion of mental power exhibited in them. By their moral character, we mean, the *christian spirit* in which they are written, the *fairness* with which he proposes the real point in dispute, the *candour* with which he examines the arguments of his oppo-



nents, the force with which he states their objections, and even suggests others, which perhaps had escaped them, the scrupulous avoidance of all personality in his controversies, and of course, of all abuse and unjust insinuation, by which he gives them no opportunity of evading the point in dispute, but compels them to meet him in the open field of controversy, and to grapple with the plain arguments by which he would establish the truth. In order justly to estimate the degree in which Edwards is distinguished, for these qualities, it is necessary to consider that the greater part of his writings is controversial, that he selected for controversy those truths which unavoidably awaken the most bitter opposition in the human heart, and maintained them in a manner wholly unanswerable, and yet at this day no judicious disputant would dare to attack them in his manner of reasoning, or to shift the controversy from the arguments to the author. If he should, his efforts would rebound upon himself.

One of his antagonists, however, while he was living in attempting an answer to his first controversial publication, attacked the author in person, and misrepresented his opinions, his arguments, and his motives, and added abuse of a nature still more personal. We cannot regret the event, as it afforded our author an opportunity of at once stating and exemplifying, under trying circumstances, the rules which he prescribed to himself in all his controversial publications. As we do not recollect to have seen the principles of christian controversy more correctly stated, we extract the whole passage.

Since I have been so repeatedly charged by Mr. Williams, with indecent and injurious treatment of Mr. Stoddard, (whom doubtless I ought to treat with much respect) I may expect from what appears of Mr. Williams's disposition this way, to be charged with ill treatment of him too. I desire therefore that it may be justly considered by the reader, what is and what is not, injurious or unhandsome treatment of an author in a controversy. And here I would crave leave to say, that I

humbly conceive, a distinction ought to be made between opposing and exposing a cause, or the arguments used to defend it, and reproaching persons. He is a weak writer indeed, who undertakes to confute an opinion, but dares not expose the nakedness and absurdity of it, nor the weakness nor inconsistency of the methods taken and arguments used by any to maintain it, for fear he should be guilty of speaking evil of those things, and be charged with reproaching them. If an antagonist is angry at this, he thereby gives his readers too much occasion of suspicion towards himself, as chargeable with weakness, or bitterness.

I therefore now give notice, that I have taken full liberty in this respect; only endeavouring to avoid pointed and exaggerating expressions. If to set forth what I suppose to be the true absurdity of Mr. Williams's scheme, or any part of it, that it may be viewed justly in all its nakedness; withal observing the weakness of the defence he has made, not fearing to shew wherein it is weak, and how the badness of his cause obliges him to be inconsistent with himself, inconsistent with his own professed principles in religion, and things conceded and asserted by him in the book especially under consideration; and declaring particularly wherein I think his arguments fail, whether it be in *begging the question*, or being impertinent and *beside the question*, or arguing in effect against himself; also observing wherein Mr. Williams has made *misrepresentations* of words or things; I say, if to do these things be reproaching him, and injurious treatment of him, then I have injured him. But I think I should be foolish, if I were afraid to do that (and to do it as thoroughly as I can) which must be the design of my writing, if I write at all in opposition to his tenets, and to the defence he makes of them.

Indeed if I misrepresent what he says, in order to make it appear in the worst colors; altering his words to another sense, to make them appear more ridiculous; or adding other words, to heighten the supposed absurdity, and give me greater advantage to exclaim; if I set myself to aggravate matters, and strain them beyond bounds, making mighty things of mere trifles; or if I use exclamations and invectives, instead of arguments; then Mr. Williams might have just cause to complain and the reader would have just reason for disgust. But whether I have done so or not, must be judged by the reader; of whom I desire nothing more than the most impartial and exact consideration of the merits of the cause, and examination of the force and weight of every argument.

I desire, that no bitter reproachful invectives, no vehement exclamations, no supercilious assuming words and phrases may be taken for reasoning on either side.



If the reader thinks he finds any such in what I have written, I am willing he should set them aside as nothing worth; carefully distinguishing between them and the strength of the argument. I desire not, that the cause should be judged of by the skill which either Mr. Williams or I do manifest, in flinging one at another.

If in places where the argument pinches most, and there is the greatest appearance of strong reason, in Mr. Williams's book, I do (as some other disputants) instead of entering thoroughly into the matter, begin to flounce and fling, and go about to divert and drown the reader's attention to the argument, by the noise of big words, or magisterial and disdainful expressions; let the reader take it (as justly he may) for a shrewd sign of a consciousness of the weakness of my cause in that particular, or at least of a distrust of my own ability to defend myself well in the reader's apprehension, and to come off with a good grace any other way.--Vol.I. pp. 339--340.

To these rules he most conscientiously adhered in all his controversial writings. He has indeed been charged with sometimes treating an adversary with needless severity, but it is to be remembered that he felt himself justified in exposing the fallacy of his opponents' arguments, the impertinence of his objections, the absurdity of his conclusions and the inconsistency of his whole system. To accomplish this to the utmost, we may well suppose that in the exertions of his gigantic pen, he often handled his weaker antagonist with a severity not absolutely necessary, and of which perhaps he was not wholly conscious. It must be remembered also that he was anxious not only to prostrate error, but to give it a death stroke, that it might never rise again, and the proof of his good intentions, in all cases, is, that he never aimed a blow at his antagonist in his character as a man, but solely as a supporter and promulgator of error. Could the same abilities, and the same spirit be often united in the defence of truth, it might be safely predicted, that the time would soon come, when controversy would not be necessary in the christian world.

It rarely happens to the same man to be greatly distinguished in different pursuits. When, however, such

a union of excellencies is seen in any person, it never fails to impress us with the real greatness of his character. He must possess unusual powers, or make an unusual application of them, who arrives to that eminence, in different pursuits, which few are able to attain, by applying all their talents and efforts to a single object. Such a man, stands at the head of the first class of his species, and this honour, to a degree, certainly belongs to Edwards. Many have, like him, been distinguished for the extent and accuracy of their religious knowledge, many also, though not like him, have been distinguished among the ranks of controversial writers, and able defenders of the faith once delivered to the saints; many also have been eminently powerful and successful preachers of the gospel—and many, faithful, and useful pastors over the flock of Christ—but few like him, have united all these characters in the same person. His character as a theologian, and a controversialist, we have already considered, his character as a laborious and faithful minister of Christ, and especially as a powerful and successful preacher, may be seen in the history of his life, and of the time in which he lived. His extensive reputation was formed, by his preaching and his pastoral labours. Most of his laboured productions were published after his death, and the others but just before; but long ere this, his fame as a preacher and minister of Christ extended over New-England, and was known in Great Britain. Whitefield made a journey to visit him, when he first came into this country; he was often invited to great distances to preach, and these occasional sermons, sometimes produced a wonderful effect. Men are now living, who heard him in their youth, and who still distinctly remember the powerful impressions left on their minds, by his preaching, and even particularly describe his appearance in the pulpit, the still, unmoved solemnity of his manner, the weight of his sentiments, first fixing



the attention, and then overwhelming the feelings of his audience. In his own congregation, the visible effects of his preaching and ministerial labours, were such as had then never been paralleled in New-England. His whole congregation was at different times under the strongest religious impressions, and great numbers were added to his church.

The general structure of his sermons, in all his printed discourses at least, is unusually uniform. On the manner in which each part is executed, we hazard a few remarks. In the introduction, which invariably consists of an *explanation of the passage*, selected as a text, he manifests unusual ability. To catch distinctly and completely the views of the sacred penman in any particular passage, and to exhibit them so as to produce entire conviction in the hearer, is at once a difficult and important part of a preacher's business. We can safely say, that we never read the discourses of an author who accomplished this delicate task more successfully than President Edwards. The language of his explanations is not remarkably clear, and never elegant, but the justness of his thoughts, his simple and unbiassed love of truth, the sagacity to discover it and the comprehensive grasp of mind, which seizes at once the whole train of an author's meaning, will astonish any one acquainted with the difficulty of the undertaking, and with the imperfect and even careless manner in which it is executed by too many preachers.

The doctrine which is immediately deduced from the explanation of the text, is followed by that which is sometimes termed the *body* of the sermon. This however does not consist, in our author's discourses, as in those of some others, in an elaborate proof from revelation and reason of the truth stated in the doctrine, but of several parts, such as an explanation of the doctrine or a *description* if we may so express it of the *fact* decla-

red in it, its importance, its design, use, &c.

The most striking peculiarity, in this part of his sermons is its *descriptive* character. He places the truth, on which he is discoursing, directly before the mind, as a *fact*, and paints it to the imagination of his hearers. The doctrines of the Bible in his hands, are not abstract propositions, but interesting realities, distinctly apprehended by the author's faith, and expressed with so much minuteness, simplicity, and earnestness, as can scarcely fail to make his hearers feel the same conviction of them which exists in his own mind. The doctrine of the future punishment of the wicked, for instance, which, in different views of it, is a frequent subject of his discourses, is not once proved by a long course of argumentation, but is assumed, as the simple declaration of the text, and perhaps of a few select, parallel passages, and is then described as a fact which every impenitent sinner will one day know. He seems always to suppose that it will be effected by means of fire, literally applied to the body after the resurrection, and when described in his full, distinct, and vivid manner, it is a picture which almost shocks while it overwhelms the imagination. In a similar manner, the doctrine of the depravity of man, is exhibited in a description of the actual wickedness of life, and corruption of heart, as they exist among men. So the virtues and graces of the real christian, are sketched as a picture of his own emotions and exercises, corrected by the descriptions of God's word. The labored proof of the different doctrines of the gospel, the comparison of a vast number of distinct passages from the scriptures, by which they are established, together with their mutual connection and dependence, as seen by reason, which so strongly characterize some of his productions, wholly disappear in these discourses. The result of such a mental process is what he here presents to his hear-



ers, and directly applies to their hearts and consciences. The example of so great a master, may well excite the enquiry whether any thing is to be gained by the fashionable departure from such a standard. It may well be doubted whether the truth itself of a proposition, is so firmly fixed in the minds of a common congregation, by the ablest course of reasoning, such for instance as our author could have followed, as it is by a simple exhibition of the declarations of scripture, applied to the feelings and experience of every hearer. In point of *impression* there can certainly be no comparison. Let a line of argumentation be supposed so clear as to completely overcome the implied doubt with which it commenced, a conviction may be yielded to the truth as stated in the proposition, without any distinct conception of the fact which this truth announces. On the other hand, the simple statement of a truth, such for instance as the depravity of the heart, will often so reach the conscience, and meet the experience of a sinner, as to produce complete conviction, without the aid of any other argument whatever. Some remarks which recently met our eye, in the pages of an eloquent preacher, would seem to have been written with a direct reference to the practice of Edwards. We can hardly doubt that the writer had his eye on this illustrious example: "It appears a very presumptuous attempt, on the part of a human interpreter, when the object which he proposes, and which he erects into a separate head of discussion, is to prove the assertion of the text.—Should not the very circumstance of its being the assertion of the text, be proof enough for you?"

If the excellence of any peculiar kind of preaching, may be estimated from the character and extent of its effects, there can be no hesitation in ascribing an uncommon degree of excellence to that of Edwards, and as little we should suppose, in fixing upon his *descriptive manner of exhibit-*

*ing divine truth*, as that in which his peculiar excellence principally consisted. We give a few specimens of his manner, which will more clearly set it before our readers.

There will be that sinking of heart, of which we now cannot conceive. We see how it is with the body when in extreme pain. The nature of the body will support itself for a considerable time under very great pain, so as to keep from wholly sinking. There will be great struggles, lamentable groans and panting, and it may be convulsions. These are the strugglings of nature to support itself under the extremity of the pain. There is, as it were, a great loathness in nature to yield to it; it cannot bear wholly to sink.

But yet sometimes pain of body is so very extreme and exquisite, that the nature of the body cannot support itself under it; however loath it may be to sink, yet it cannot bear the pain; there are a few struggles, and throes, and pantings, and it may be a shriek or two, and then nature yields to the violence of the torments, sinks down and the body dies. This is the death of the body. So it will be with the soul in hell; it will have no strength or power to deliver itself; and its torment and horror will be so great, so mighty, so vastly disproportioned to its strength, that having no strength in the least to support itself, although it be infinitely contrary to the nature and inclination of the soul utterly to sink; yet it will sink, it will utterly and totally sink, without the least degree of remaining comfort, or strength, or courage, or hope. And though it will never be annihilated, its being and perception will never be abolished; yet such will be the infinite depth of gloominess that it will sink into, that it will be in a state of death, eternal death.

The nature of man desires happiness; it is the nature of the soul to crave and thirst after wellbeing; and if it be under misery, it eagerly pants after relief; and the greater the misery is, the more eagerly doth it struggle for help. But if all relief be withholden, all strength overborn, all support utterly gone; then it sinks into the darkness of death.—Vol. vii, pp. 386, 387.

Sometimes the intenseness of the author's own feelings gives an unusual strength to his expressions, which even become figurative in a high degree.

But what would be the effect on your soul, if you knew you must lie there enduring that torment to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must en-



sure it for a thousand years! O then, how would your hearts sink, if you thought, if you knew, that you must bear it for ever and ever! That there would be no end! That after millions of millions of ages, your torment would be no nearer to an end, than ever it was; and that you never, never should be delivered!

But your torment in hell will be immensely greater than this illustration represents. How then will the heart of a poor creature sink under it! How utterly inexpressible and inconceivable must the sinking of the soul be in such a case!

This is the death threatened in the law. This is dying in the highest sense of the word. This is to die sensibly; to die and know it; to be sensible of the gloom of death. This is to be undone; this is worthy of the name of destruction. This sinking of the soul under an infinite weight, which it cannot bear, is the gloom of hell. We read in scripture of the blackness of darkness; this is it, this is the very thing. We read in scripture of sinners being lost, and of their losing their souls: This is the thing intended; this is to lose the soul; They that are the subjects of this are utterly lost.—Vol. vii. p. 388.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock. Were it not that so is the sovereign pleasure of God, the earth would not bear you one moment; for you are a burthen to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and do not willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and

were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.—Vol. vii. pp. 494, 495.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus are all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, (however you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the houses of God, and may be strict in it) you are thus in the hands of an angry God; it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.—Vol. vii. pp. 495, 496.

We can easily conceive, that the weight of the author's character, the great earnestness and solemnity of his manner, indicating his own conviction of the truths he was uttering, the infinite importance of these truths, and the vivid descriptive manner in which he exhibited them, must have made a deep, and often a lasting impression on almost any assembly.

The peculiarity of President Edwards' manner of preaching, on which we have so long dwelt, was not confined to the *body* of his sermons, it equally appears in their *application* which is, we think, the most important part of our author's discourses, the most extended, the most interesting and impressive, the part on which he principally laid out his strength, believing it to be the most useful to his hearers. This portion of his sermons, is also characterized by the *plainness* with which it is addressed directly to the heart and conscience of his hearers, by the minuteness with



which he takes up and applies to them, all the important ideas contained in the body of the discourse, by a discriminating appropriation of them to persons of different characters and situations in life, by a particular mention of the circumstances in which they are called upon to perform particular duties or are in danger of falling into temptation and sin, and lastly by a solemn, earnest, impressive appeal, to every feeling and active principle of our nature, if by any means he may arouse to consideration and persuade to immediate decision and action. He counsels, exhorts, warns, expostulates, as if he were determined not to suffer his hearers to depart, until they were convinced of their duty and persuaded to choose it. We have made a large selection of passages to illustrate each of these qualities, as they appear in this part of his discourses, and we look them over with regret that we cannot enrich our pages with them all, and in a state of indecision which to select. The following exhibits the first quality, which we mentioned, viz. plainness, and at the same time is an instance of the *graphic* descriptions of revealed truth, very common in his discourses.

You sinners who are here present, you are the very persons spoken of in the text; you are the sinners in Zion. How many of these people of God's wrath are there sitting here and there in the seats of this house at this time? You have often been exhorted to fly from the wrath to come. This devouring fire, these everlasting burnings, of which we have been speaking, are the wrath to come. You hear to day of this fire, of these burnings, and of that fearfulness which will seize and surprize sinners in Zion hereafter; and O what reason have you of thankfulness that you only hear of them, that you do not as yet feel them, and that they have not already taken hold of you! They are, as it were, following you, and coming nearer and nearer every day. Those fierce flames are, as it were, already kindled in the wrath of God; yea, the fierceness and wrath of Almighty God burn against you; it is ready for you: That pit is prepared for you, with fire and much wood, and the breath of the Lord, as a stream of brimstone, doth kindle it.—Vol. viii. pp. 171, 172.

His plainness in one passage approaches to personality.

There were some who were guilty of backsliding, the last time of the revival of religion among us. While the talk upon religious subjects was generally kept alive, they continued to seek; but when this began to abate, and they saw others less zealous than they had been, and especially when they saw some micarriages of professors, they began to grow more careless, to seek less earnestly, and to plead these things as an excuse. And they are left behind still; they are to this day in a miserable condemned state, in danger of the devouring fire, and of everlasting burnings; in twice so dangerous a state as they were in before they were awakened; and God only knows what will become of them. And as it was then, so we dread it will be now.—Vol. viii. p. 175.

We give the following specimen of *closeness* of application to the conscience.

How is your doing, as you do, consistent with loving God above all? If you have not a spirit to love God above your dearest earthly friends, and your most pleasant earthly enjoyments; the Scriptures are very plain, and full in it, that you are not true Christians. But if you had indeed such a spirit, would you thus grow weary of the practice of drawing near to him, and become habitually so averse to it, as in a great measure to cast off so plain a duty, which is so much the life of a child of God? It is the nature of love to be averse to absence, and to love a near access to those whom we love. We love to be with them; we delight to come often to them, and to have much conversation with them. But when a person who hath heretofore been wont to converse freely with another, by degrees forsakes him, grows strange, and converses with him but little, and that although the other be importunate with him for the continuance of their former intimacy; this plainly shows the coldness of his heart towards him.

Your thus restraining prayer before God is not only inconsistent with the love, but also with the fear of God. It is an argument that you cast off fear, as is manifest by that text, Job xv. 4. "Yea, thou castest off fear, and restrainest prayer before God." Whilst you thus live in the transgression of so plain a command of God, you evidently show, that there is no fear of God before your eyes.—Vol. viii. pp. 217, 218.

How is a life, in a great measure prayerless, consistent with an holy life? To lead an holy life is to lead a life devoted



to God ; a life of worshipping and serving God ; a life consecrated to the service of God. But how doth he lead such a life who doth not so much as maintain the duty of prayer ? How can such a man be said to walk by the Spirit, and to be a servant of the Most High God ? An holy life is a life of faith. The life that true Christians live in the world, they live by the faith of the Son of God. But who can believe that that man lives by faith who lives without prayer, which is the natural expression of faith ? Prayer is as natural an expression of faith as breathing is of life ; and to say a man lives a life of faith, and yet lives a prayerless life, is every whit as inconsistent and incredible, as to say that a man lives without breathing. A prayerless life is so far from being an holy life, that it is a profane life : He that lives so, lives like an Heathen, who calleth not on God's name ; he that lives a prayerless life, lives without God in the world.

If you live in the neglect of secret prayer, you show your good will to neglect all the worship of God. He that prays only when he prays with others, would not pray at all, were it not that the eyes of others are upon him. He that will not pray where none but God seeth him, manifestly doth not pray at all out of respect to God, or regard to his all-seeing eye, and therefore doth in effect cast off all prayer. And he that casts off prayer, in effect casts off all the worship of God, of which prayer is the principal duty. Now, what a miserable saint is he who is no worshipper of God ! He that casts off the worship of God, in effect casts off God himself : He refuses to own him, or to be conversant with him as his God. For the way in which men own God, and are conversant with him as their God, is by worshipping him.—Vol. viii. pp. 218, 219.

We omit all our other intended extracts, to turn our attention particularly to the sermon entitled “The Justice of God in the damnation of sinners.” It is perhaps the most finished discourse which the author has published, and a favourable specimen of his peculiar manner. His text is—“that every mouth may be stopped.” After attending to its meaning in his usual manner, in connexion with the context, he derives the doctrine, “It is just with God, eternally to cast off and destroy sinners.” This he illustrates and proves in few words, and proceeds to “the application,” which is more than half of the whole discourse, and is a direct appeal to the conscience, an application to it of the doctrine, an expostulation with im-

penitent sinners, mingled with arguments and answers to objections, all fitted to convince them that God would be just in executing upon them the threatenings of the law. His end is to produce conviction of sin, as a means, by the grace of God, of producing repentance for sin, and faith in the Saviour of sinners. We do not envy the state of that man's heart, who can read it through, unmoved, or without a desire to re-peruse it.

Therefore, for your conviction, be directed to look over you past life : Inquire at the mouth of conscience, and hear what that has to testify concerning it. Consider what you are, what light you have had, and what means you have lived under ; and yet how have you behaved yourself ! What have those many days and nights, that you have lived, ~~been~~ filled up with ? How have those years, that have rolled over your heads, one after another, been spent ? What has the sun shone upon you for, from day to day, while you have improved his light to serve Satan by it ? What has God kept your breath in your nostrils for, and given you meat and drink, from day to day for, that you have spent your life and strength that have been supported by them, in opposing God and rebellion against him ?

How many sorts of wickedness have you been guilty of ? How manifold have been the abominations of your life ? What profaneness and contempt of God has been exercised by you ? How little regard have you had to the scriptures, to the word preached, to sabbaths, and sacraments ? How profanely have you talked, many of you about those things that are holy ? After what manner have many of you kept God's holy day, not regarding the holiness of the time, not caring what you thought of in it ? Yea, you have not only spent the time in worldly, vain, and unprofitable thoughts, but in immoral thoughts ; pleasing yourself with the reflection of past acts of wickedness, and in contriving new acts.—Vol. vii. pp. 338, 339.

And how have you behaved yourself in the time of family prayer ! and what a trade have many of you made of absenting yourselves from the worship of the families you belong to, for the sake of vain company ! And how have you continued in the neglect of secret prayer ! Wherein wilfully living in a known sin, going abreast against as plain a command as any in the Bible ! Have you not been one that has cast off fear, and restrained prayer before God ?

What wicked carriage have some of you been guilty of towards your parents ?



How far have you been from paying that honor to them that God has required! Have you not even harbored ill will and malice towards them? And when they have displeased you, have wished evil to them? Yea and shown your vile spirit in your behaviour? And it is well if you have not mocked them behind their backs; and like the cursed Ham and Canaan, derided your parents' nakedness instead of covering it, and hiding your eyes from it. Have not some of you often disobeyed your parents, yea, and refused to be subject to them? It is a wonder of mercy and forbearance, that that has not before now been accomplished on you, Prov. xxxi. 17. "The eye that mocketh at his father, and refuseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it.

What revenge and malice have you been guilty of towards your neighbours? How have you indulged this spirit of the devil, hating others, and wishing evil to them, rejoicing when evil befel them, and grieving at others' prosperity, and lived in such a way for a long time! Have not some of you allowed a passionate, furious spirit, and behaved yourselves in your anger, more like wild beasts than like christians!

What covetousness has been in many of you? Such has been your inordinate love of the world, and care about the things of it, that it has taken up your heart; you have allowed no room for God and religion; you have minded the world more than your eternal salvation. For the vanities of the world you have neglected reading, praying and meditation: For the things of the world, you have broken the sabbath: For the world you have spent a great deal of your time in quarrelling: For the world you have envied and hated your neighbour: For the world you have cast God, and Christ, and heaven, behind your back. For the world you have sold your own soul: You have, as it were, drowned your soul in worldly cares and desires: You have been a mere earthworm, that is never in its element but when grovelling and buried in the earth.—Vol. vii. pp. 340, 341.

How much of a spirit of pride has appeared in you, which is in a peculiar manner the spirit and condemnation of the devil! How have some of you vaunted yourselves in your apparel! Others in their riches! Others in their knowledge and abilities! How has it galled you to see others above you! How much has it gone against the grain for you to give others their true honor! And how have you shown your pride by setting up your wills, and in opposing others and stirring up and promoting division, and a party spirit in public affairs!

How sensual have you been! Are

there not some here who have debased themselves below the dignity of human nature, by wallowing in sensual filthiness.—Vol. vii. pp. 340, 341.

If God should forever cast you off, it would be exactly agreeable to your treatment of him. That you may be sensible of this, consider, that you never have exercised the least degree of love to God; and therefore it would be agreeable to your treatment of him if he should never express any love to you. When God converts and saves a sinner, it is a wonderful and unspeakable manifestation of divine love. When a poor lost soul is brought home to Christ, and has all his sins forgiven him, and is made a child of God, it will take up a whole eternity to express and declare the greatness of that love. And why should God be obliged to express such wonderful love to you, who never exercised the least degree of love to him in all your life? You never have loved God, who is infinitely glorious and lovely; and why then is God under obligation to love you who are all deformed and loathsome as a filthy worm, or rather a hateful viper? You have no benevolence in your heart towards God; you never rejoiced in God's happiness; if he had been miserable, and that had been possible, you would have liked it as well as if he had been happy; you would not have cared how miserable he was, nor mourned for it, any more than you now do for the devil's being miserable. And why then should God be looked upon as obliged to take so much care for your happiness, as to do such great things for it, as he doth for those that are saved? Or why should God be called hard, in case he should not be careful to save you from misery? You care not what becomes of God's glory; you are not distressed how much soever his honor seems to suffer in the world: And why should God care any more for your welfare? Has it not been so, that if you could but promote your private interests, and gratify your own lusts, you cared not how much the glory of God suffered? And why may not God advance his own glory in the ruin of your welfare, not caring how much your interest suffers by it? You never so much as stirred one step, sincerely making the glory of God your end, or acting from real respect to him: And why then is it hard if God do not do such great things for you as the changing of your nature, raising you from spiritual death to life, conquering the powers of darkness for you, translating you out of the kingdom of darkness, into the kingdom of his dear Son, delivering you from eternal misery, and bestowing eternal glory upon you? You do not choose to be willing to deny yourself for God; you never cared to put yourself out of your way for Christ: Whenever any thing



cross or difficult came in your way, that the glory of God was concerned in, it has been your manner to shun it, and excuse yourself from it: You did not care to hurt yourself for Christ, that you did not see worthy of it: and why then must it be looked upon as such a hard and cruel thing, if Christ has not been pleased to spill his blood and be tormented to death for such a sinner.

You have slighted and made light of God; and why then may not God justly slight you?—Vol. vii. pp. 343—345.

And you have not only slighted God in time past, but you slight him still. You indeed now make a pretence and shew of honouring him in your prayers, and attendance on other external duties, and by a sober countenance, and seeming devoutness in your words and behaviour; but it is all mere dissembling. That downcast look and seeming reverence, is not from any honor you have to God in your heart, though you would have it go so, and would have God take it so. You that have not believed in Christ, have not the least jot of honor to God; that shew of it is merely forced and what you are driven to by fear, like those mentioned in Psalm lxvi. 3. "Through the greatness of thy power shall thine enemies submit themselves to thee." In the original it is, "shall lie unto thee;" that is, yield feigned submission, and dissemble respect and honor to thee. There is a rod held over you that makes you seem to pay such respect to God. This religion and devotion, even the very appearance of it, would soon be gone, and all vanish away, if that were removed. Sometimes it may be you weep in your prayers, and in your hearing sermons, and hope God will take notice of it, and take it for some honor; but he sees it to be all hypocrisy. You weep for yourself; you are afraid of hell; and do you think that that is worthy that God should take much notice of you, because you can cry when you are in danger of being damned; when at the same time you indeed care nothing for God's honor?

Seeing you thus disregard so great a God, is it a heinous thing for God to slight you, a little wretched, despicable creature; a worm, a mere nothing, and less than nothing; a vile insect, that has risen up in contempt against the Majesty of heaven and earth?

Why should God be looked upon as obliged to bestow salvation upon you, when you have been so ungrateful for the mercies he has bestowed upon you already? God has tried you with a great deal of kindness, and he never has sincerely been thanked by you for any of it. God has watched over you and preserved you, and provided for you, and followed you with mercy all your days; and yet you have continued sinning against him. He has

given you food and raiment, but you have improved both in the service of sin. He has preserved you while you slept; but when you arose, it was to return to the old trade of sinning. God, notwithstanding this ingratitude, has still continued his mercy; but his kindness has never won your heart, or brought you to a more grateful behavior towards him. It may be you have received many remarkable mercies, recoveries from sickness, or preservations of your life, when at one time and another exposed by accidents, when, if you had died, you would have gone directly into hell: But you never had any true thankfulness for any of these mercies. God has kept you out of hell, and continued your day of grace, and the offers of salvation, this so long a time; and that, it may be, while you did not regard your own salvation so much as to go in secret and ask God for it: And now God has greatly added to his mercy to you, by giving you the strivings of his Spirit, whereby you have a most precious opportunity for your salvation in your hands. But what thanks has God received for it? What kind of returns have you made for all this kindness? As God has multiplied mercies, so have you multiplied provocations.

And yet now are you ready to quarrel for mercy, and to find fault with God, not only because he does not bestow more mercy, but to contend with him, because he does not bestow infinite mercy upon you, heaven with all it contains, and even himself, for your eternal portion. What ideas have you of yourself, that you think God is obliged to do so much for you, though you treat him so ungratefully for his kindness that you have been followed with all the days of your life?

You have voluntarily chosen to be with Satan in his enmity and opposition to God; how justly therefore might you be with him in his punishment? You did not choose to be on God's side, but rather chose to side with the devil, and have obstinately continued in it, against God's often repeated calls and counsels. You have chosen rather to hearken to Satan than to God, and would be with him in his work: You have given yourself up to him, to be subject to his power and government, in opposition to God. How justly therefore may God also give you up to him, and leave you in his power, to accomplish your ruin? Seeing you have yielded yourself to his will, to do as he would have you, surely God may leave you in his hands to execute his will upon you. If men will be with God's enemy, and on his side, why is God obliged to redeem them out of his hands, when they have done his work?—Vol. vii. pp. 345—347.

What is it that you would make of God? Must the great God be tied up to that, that he must not use his own pleasure in bes-



towing his own gifts, but if he bestows them on one, must be looked upon obliged to bestow them on another? Is not God worthy to have the same right, with respect to the gifts of his grace, that a man has to his money or goods? Is it because God is not so great, and should be more in subjection than man, that this cannot be allowed him? If any of you see cause to shew kindness to a neighbor, do all the rest of your neighbors come to you, and tell you, that you owe them so much as you have given to such a man? But this is the way that you deal with God, as though God were not worthy to have as absolute a property in his goods, as you have in yours.

At this rate God cannot make a present of any thing; he has nothing of his own to bestow: If he has a mind to shew peculiar favor to some, or to lay some particular persons under peculiar obligations to him, he cannot do it; because he has no special gift, that his creatures stand in great need of, and that would tend greatly to their happiness, at his own disposal. If this be the case, why do you pray to God to bestow saving grace upon you? If God does not fairly deny it to you, because he bestows it on others, then it is not worth your while to pray for it, but you may go and tell him that he has bestowed it on these and those, as bad or worse than you, and so demand it of him as a debt. And at this rate persons never need to thank God for salvation, when it is bestowed; for what occasion is there to thank God for that which was not at his own disposal, and that he could fairly have denied? The thing at bottom is, that men have low thoughts of God, and high thoughts of themselves; and therefore it is that they look upon God as having so little right, and they so much. *Matth. xx. 15.* "Is it not lawful for me to do what I will with mine own?"—*Vol. vii. p. 370.*

And will you not be ashamed, notwithstanding all these things, still to open your mouth, to object and cavil about the decrees of God, and other things that you cannot fully understand! Let the decrees of God be what they will, that alters not the case as to your liberty, any more than if God had only foreknown. And why is God to blame for decreeing things? How unbecoming an infinitely wise Being would it have been to have made a world, and let things run out at random, without disposing events, or foreordering how they should come to pass? And what is that to you, how God has foreordered things, as long as your constant experience teaches you, that that does not hinder your liberty, or your doing what you choose to do. This you know, and your daily practice and behaviour amongst men declares that you are fully sensible of it, with respect to yourself and others: And still to object,

because there are some things in God's dispensations above your understanding, is exceeding unreasonable. Your own conscience charges you with great guilt, and with those things that have been mentioned, let the secret things of God be what they will. Your conscience charges you with those vile dispositions, and that base behaviour towards God, that you would at any time most highly resent in your neighbour towards you, and not a whit the less for any concern those secret counsels and mysterious dispensations of God may have in the matter. It is in vain for you to exalt yourself against an infinitely great, and holy and just God. If you continue in it, it will be to your eternal shame and confusion, when hereafter you shall see at whose door all the blame of your misery lies.

I will finish what I have to say to natural men in the application of this doctrine with a caution not to improve the doctrine to discouragement. For though it would be righteous in God forever to cast you off, and destroy you, yet it will also be just in God to save you, in and through Christ, who has made complete satisfaction for all sin. *Rom. iii. 25, 26.* "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Yea, God may, through this Mediator, not only justly, but honorably shew you mercy. The blood of Christ is so precious, that it is fully sufficient to pay that debt that you have contracted, and perfectly to vindicate the divine Majesty from all that dishonor that has been cast upon it, by those many great sins of yours that have been mentioned. It was as great, and indeed a much greater thing, for Christ to die, than it would have been for you and all mankind to have burnt in hell to all eternity. Of such dignity and excellency is Christ in the eyes of God, that, seeing he has suffered so much for poor sinners, God is willing to be at peace with them, however vile and unworthy they have been, and on how many accounts soever the punishment would be just. So that you need not be at all discouraged from seeking mercy, for there is enough in Christ.—*Vol. vii. pp. 371, 372.*

I would conclude this discourse by improving the doctrine, in the second place, very briefly to put the godly in mind of the wonderfulness of the grace of God towards them. For such were some of you—The case was just so with you as you have heard; you had such a wicked heart, you lived such a wicked life, and it would have been most just with God forever to have cast you off: But he has had mercy



upon you: he hath made his glorious grace appear in your everlasting salvation. You have behaved yourself so as you have heard towards God: You had no love to God but he has exercised unspeakable love to you: you have contemned God, and set light by him; but so great a value has God's grace set on you and your happiness, that you have been redeemed at the price of the blood of his own Son: You chose to be with Satan in his service; but yet God hath made you a joint heir with Christ of his glory. You was ungrateful for past mercies; but yet God not only continued those mercies, but bestowed unspeakably greater mercies upon you: You refused to hear when God called; but yet God heard you when you called: You abused the infiniteness of God's mercy to encourage yourself in sin against God: but yet God has manifested the infiniteness of that mercy, in the exercise of it towards you: You have rejected Christ, and set him at nought; and yet he is become your Saviour: You have neglected your own salvation: but God has not neglected it: You have destroyed yourself: but yet God has been your help. God has magnified his free grace towards you, and not to others; because he has chosen you, and it hath pleased him to set love upon you.

O! what a cause is here for praise? What obligations are upon you to bless the Lord, who hath dealt bountifully with you, and to magnify his holy name? What cause to praise him in humility to walk humbly before God, and to be conformed to that in Ezek. xvi. 63: "That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God!" You should never open your mouth in boasting, or selfjustification: You should lie the lower before God for his mercy to you. But you have reason, the more abundantly for your past sins, to open your mouth in God's praises, that they may be continually in your mouth, both here and to all eternity, for his rich, unspeakable, and sovereign mercy to you, whereby he, and he alone, hath made you to differ from others.

In copying these extracts, with perhaps some secret feeling of regret that thoughts so excellent had not been expressed in language a little more smooth and elegant, and adapted to the taste of the present time, the question arose in our mind, whether it is possible for language, beautiful with imagery, rich in poetic colours, and polished to the acceptance of the most refined taste, to be made

the means of carrying home such powerful appeals to the conscience and the heart, as those we have just quoted. May it not be made a question, whether the melody, the pictures and the associations, which are fitted to fascinate the imagination, and to touch the natural sensibilities of the soul, can, by the force of any genius, be so mingled with other ingredients, as to make the most solemn and effectual impression on the conscience, and the active principles of our nature? If the imagination is delighted and the natural affections moved, and the soul filled with admiration of the talents, and genius, and taste of the speaker, do not these very emotions prevent the exercise, at the same moment, of the strongest powers of moral principle? If these observations are just, then we ought not to regret that any preacher has chosen that method which on the whole produces the most powerful, lasting, and salutary effects. If it should be asked, was Edwards then an eloquent preacher? We answer; if by eloquence be meant the power of gratifying the taste, and pleasing the imagination, and moving the natural affections of an audience, and by these means exciting the highest admiration of the speaker, probably no man ever had less of eloquence, who had at the same time so great a power over the minds of his hearers. But if eloquence is to be understood in its appropriate signification, as the *art* or *power* of *persuading*, if it is to be measured by its effects on the understanding, the conscience, and the will, or by the arguments and motives it addresses to men as rational and moral agents, we certainly do not know the preacher who has a juster title, to the appellation.

The question thus stated, is not a question of taste, but of fact—and facts fully justify our assertion. Notwithstanding his manner of delivery like that of his writing was plain, and he stood almost motionless in the pulpit, and rarely raised his eyes from his notes, and did not affect the mod-



ulations of voice, which aim at emotion, yet would he fix the eyes and attention of his audience by the weight of his matter, and the deep solemnity and earnestness of his manner, for an hour together, while his words pierced the soul, and left impressions which were not soon effaced, and which were often followed by the most salutary consequences. When he was invited to preach at Enfield, the inhabitants of the town, were in such a state of religious indifference, that, in the language of the historian of Connecticut—"when they" (the neighbouring clergymen) "went to the meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. The Rev. Mr. Edwards of Northampton preached, and before the sermon was ended, the assembly seemed deeply impressed and bowed down with an awful conviction of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard.\*" This was the commencement of a general revival of religion in that town.

Such were, in a degree, the frequent effects of his sermons, inso-much that similar effects were expected by the audiences to which he was invited to preach, with a confidence rather inconsistent perhaps with those doctrines of grace, which the preacher inculcated. But we need not go in proof of the eloquence of our author's discourses to the time in which they were delivered. Even now, notwithstanding the change which has taken place in the style of writing, an audience, if unusually impressed with religious subjects, will listen with as earnest attention to the reading of one of these discourses, as of any one in the language. We have looked with pleasure at the improvement which is taking place in the preaching of New-England, the in-

creasing elegance of composition, and animation of delivery; but it is certainly possible that these excellencies should be purchased at too great a sacrifice. If an attention to them, withdraws the attention of the speaker or hearer from things of greater moment, if taste is gratified, and the conscience not impressed, if admiration is sought and gained by the preacher, while the honour of his master in any degree suffers by it, there can be no doubt that it is not improvement, but deterioration.

But whatever may be thought of Edwards as an eloquent preacher, he was certainly an instructive preacher. His exhibitions of divine truths, were always distinct and full. He stated them, not in the form of abstract propositions, but of important facts. He shewed them in all their parts and bearings, and painted them to the mind so that they could not easily be misapprehended or forgotten.

He was also a powerful and an affecting preacher. The truths which he selected and illustrated were of such a character, and were set home to the heart with such irresistible force, as to reach every conscience not "seared as with an hot iron,"—to rouse and sway all the active principles of man. He was moreover an earnest, animated preacher. His earnestness was the pledge of his own conviction of the truth and importance of every word he uttered; and not unfrequently, the glow of his own feelings give the highest degree of animation both to his sentiments and language. Lastly, he was a successful preacher. He was an honoured instrument of turning many from darkness to light, of translating them from the kingdom of darkness into the kingdom of God's dear Son. His best discourses are to this day the best specimens of sermonizing, if we may judge from their effects, which New-England has ever produced. They are the models of a style of preaching which has been signally blessed by God to the conversion of sinners, and which should be looked

\* History of Connecticut, Vol. II. p. 145.



to as a standard by those who wish like him to turn many to righteousness, that with him they may shine

as stars in the firmament for ever and ever.

(To be concluded.)

## Literary and Philosophical Intelligence.

In press, and will shortly be published by Anthony Finley of Philadelphia, 'The Constitution of the Presbyterian Church in the United States of America; containing the Confession of Faith, the Catechisms, and the Directory for the Worship of God: together with the Plan of government and discipline, as amended and ratified by the General Assembly at their session in May, 1821.'

Proposals have been issued at Portland, for publishing by subscription, "Extracts from the Journals of the late Rev. THOMAS SMITH, from the year 1720 to the year 1788, comprehending notices of foreign events—domestic occurrences—a separate account of the seasons—and a view of the life and character of the deceased—with an appendix containing a variety of other interesting matters. Collected by Samuel Freeman, Esq."

Proposals have been issued in Charleston, S. C. for publishing a volume of Gospel Melodies.

Robert Southey is preparing for publication, a History of the Quakers.

Dr. Adam Clarke is preparing a new and enlarged memoir of Wesley.

*Theological Seminary at Auburn.*—The Rev. Dr. PERINE, late of the city of New-York; the Rev. Mr. MILLS of Woodbridge, N. J.; and the Rev. Mr. LANSING of Auburn, N. Y. have been chosen Professors in the Theological Institution at Auburn.

*Collegiate Charity Institution of Amherst.*—The Board of Trustees of this Institution, "have elected the Rev. Zephaniah Swift Moore, D. D. President; and he has accepted the trust.

The Rev. Gamaliel S. Olds, has been elected Professor of Mathematics, and Natural Philosophy; and Joseph Eastabrook, A. M. has been elected Professor of the Greek and Latin Languages in the same Institution.

The price of tuition for each student, is eight dollars the term, or twenty-four dollars a year. Persons who pay for their education, as well as beneficiaries, will be admitted.

The preparatory studies, or qualifications of candidates for admission into the several classes of the Collegiate Institution, and the course of studies in the various departments of science and literature, during the four years of membership, are to be the same as in Yale College.

The first term of study will commence on the third Wednesday of September next, when candidates for admission into the several classes will be examined.

In the present infant state of the Institution and funds, it is expected, that the persons who wish to avail themselves of the charity fund, as beneficiaries, shall be under the patronage of some Education Society, or other responsible association, which shall furnish, to each beneficiary, a part of his support, to the amount of at least one dollar a week, for which he will receive his board and tuition. And it will be required of every applicant, that he shall produce to the Examining Committee, satisfactory evidence of his indigence, piety and promising talents."

*Russia.*—"Count Romanzow has lately fitted out two new expeditions for the discovery and investigation of unknown countries. One of the expeditions is to endeavour to travel along the solid ice on the coast of Tschutski from Asia to America; the other to ascend one of the rivers in the North-west coast, in order to penetrate the unknown space between the Icy Cape and Mackenzie's River.

*New Churches in England.*—"The commissioners for building new churches have made their first report; from which it appears, that 85 new churches or chapels are to be built, furnishing sittings to 144,190 persons: the probable expense is 1,068,000l.



## List of New Publications.

### THEOLOGY.

**The Grand Theme of the Christian Preacher.** A Sermon delivered at the ordination of B. B. Wisner, Pastor of the Old South Church, Boston. By L. Woods, D. D. Prof. of Ch. Theol. Andover.

**Dispassionate Thoughts on the subjects and mode of Christian Baptism,** in a series of letters; by the Rev. Jacob Norton, of Weymouth.

**A Discourse delivered in the West Church, in Boston, Dec. 31, 1820.** By the Rev. C. Lowell.

**A sermon preached before the Convention of Congregational Clergy.** By Elijah Parish, D. D. Boston.

**Strictures on Dr. John M. Mason's Plea for Sacramental Communion on**

**Catholic Principles.** By a Friend to Truth. 12mo. New-York.

### MISCELLANEOUS.

**The Pharmacopœia of the United States of America.** 1820. 8vo. Boston.

**Conversations on English Grammar;** explaining the Principles and Rules of the Language illustrated by Appropriate Exercises; abridged and adapted to the use of schools. By Charles M. Ingersoll. 12mo. New-York,

**A Systematic introduction to English Grammar;** by John L. Parkhurst, Boston.

**Sketches, Historical and Topographical, of the Floridas;** more particularly of East Florida. By James Grant Forbes. 8vo. New-York.

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## Religious Intelligence.

### RETREAT FOR THE INSANE.

The Committee appointed by the late Convention of the President and Fellows of the Connecticut Medical Society, for the purpose of collecting information respecting the number and condition of the insane in this State, and of devising a plan for a Hospital for the retreat and recovery of such patients, take this occasion to request the co-operation and support of their medical brethren, the clergy of the several denominations, and all the benevolent and compassionate, who feel an interest in the welfare of this unfortunate class of human beings.

The present is eminently an age for religious, charitable and humane institutions. Such enterprizes, at the present day, are crowned with a success, hitherto unparalleled in the history of the world. Indeed so well are these subjects understood, as to be almost reduced to the certainty of a science. When any new establishment is demanded, its utility and importance need only be made to appear, and the benevolence of the public, places the means within our reach. The ardour

which has been universally shown, for meliorating the condition of the sick and the destitute, for extending the blessings of civilization, knowledge, and the arts, to distant savage and pagan nations, and for the general diffusion of Christianity, by means of missions, schools, and the circulation of the Scriptures, has been prospered beyond the most sanguine expectations.

But while devoted to these truly great and laudable undertakings, we have hitherto neglected all effectual means of mitigating the evils of one of the most frequent and distressing calamities to which the human race is subject. Certainly the loss of reason is to be contemplated as pre-eminent in the catalogue of human afflictions. The number of the insane, the hopelessness of recovery under ordinary means, and the misery resulting both to the sufferers and their friends, is far beyond the conception of those, who have not paid particular attention to the subject. If any reliance can be placed upon an estimate, made from some individual towns, there must exist at this time, between two and three thousand insane persons, within the limits of this State. But making all



the allowances, which it is hoped further returns may justify, there must certainly be more than one thousand proper candidates for a retreat for the insane.

The utility of the Asylum for the deaf and dumb, is universally acknowledged. Its success has exceeded the expectations of its warmest friends, and it promises to be—indeed it is already, ranked among the most valuable institutions of the state. Ten years ago, the project of this asylum was attended with vastly greater difficulties, than can now attend that under consideration. It is believed, as in that case, that the public need only be informed of the utility, and practicability of the measure, to be induced to carry it into speedy effect. There are certainly twenty, and probably more, insane persons, to one that is deaf and dumb. There is not a single argument in favour of an Asylum for this last mentioned class, which will not apply with ten fold greater force, in favour of an institution for reclaiming the insane. Neither the deaf and dumb nor their friends are necessarily unhappy. The most forcible argument in favour of their cause, the opportunity of affording them moral and religious instruction, it is obvious, will apply to as much greater extent, in the present instance, as the number of subjects is greater.

“If the mind shrinks for a moment at the aspect of this terrible disease, which seems calculated to humble the reason of man, it must afterwards feel pleasing emotions, in considering all that an ingenious benevolence has, [in other countries] been able to invent, to cure and comfort the patients afflicted with this malady.”

Had it not been for the oversight and neglect of our predecessors, two thirds of all our maniacs might, long ago, have been restored to society. For want of a suitable institution, they are now, nearly all, for ever lost—and not merely lost, but they remain living monuments of the deepest distress and misery, not only of themselves, but of all around them.

The truth is, insanity is a disease, which it is impossible to manage with much success, in private practice. Suitable treatment requires peculiar talents, which are far from being universally or even commonly possessed, and it requires that there should be physicians and attendants exclusively

devoted to the patients, and that the patients themselves should be in a situation favourable for carrying the proper medication into effect.

In private families, there is no opportunity of employing that moral regimen, which is so indispensable in the management of every disease of the mind. In many instances, by suitable address alone, the peculiar hallucination, which constitutes the disease, may be removed, and the patient restored without a particle of medicine. To insure success however, it is absolutely necessary, that the insane should be committed to the charge of strangers. Parents and heads of families, who have been in the habit of commanding, and being obeyed, by children and domestics, can never be adequately controlled by them, nor can friends and neighbours interpose with much better effect. In fact it is often a cause of the continuance, and one of the greatest aggravations of the disease, that the maniac is sensible, that he has lost his influence over his family and friends, and that he finds he has forfeited their confidence. Hence in private practice, chains, and even more severe coercion, are frequently indispensable; but, in a proper retreat, the insane are protected from the ill judged severity and unavoidable neglect, even of their nearest connexions; for strange as it may seem, it will be found, on examination, that from ignorance of the real nature of the disease, friends usually confound the misconduct of the patient with original perversity of temper.

In addition to the essential improvement of the situation of the patient, a Hospital produces incalculable relief to the friends. A thousand maniacs diffused through the state, infallibly draw into the vortex of misery, three or four thousand of their connexions.

In a well regulated hospital, two thirds, at least, of all the recent cases are recovered, and restored to society. It is very questionable, whether private practice can boast of a tenth of this number. It is consequently the greatest humanity to the patients, as well as their friends—nay, true benevolence imperatively demands us, to provide such a retreat.

A Hospital is the only place that affords means of improvement in the management of the insane, and the only place where practitioners can be trained to competent skill. In a Hospital, the aggregate expense of attend-



ance, support, and medicinal treatment, is much less than in private practice. When a public institution is once established, and has commenced operation, it promises, very nearly, to support itself, as the rich have the same inducements to send their insane friends as the poor, and as towns can send their insane paupers, with less expense, than they can support them at home.

The neglect which this subject has hitherto received in this state, can be accounted for upon no other principle, than that the mind becomes callous to the evils which are constantly within its sight. With the warmest wishes for the success of every other benevolent institution, we fondly flatter ourselves that the time has arrived, when every object of humanity will have its due weight in our hearts, and receive its full proportion of our charities. Surely there can be nothing necessary, but a proper diffusion of information, with respect to the quantum of misery endured by this forlorn class of human beings, together with the practicability of so great an alleviation, in order to induce the public as readily to found and endow an institution of this kind, as to engage in any one of the charities, which are already so cheerfully and bountifully supported.

The Committee have no other interest in the furtherance of this design, than that which is common to every citizen. Notwithstanding the necessary expense of time and money, they have gratuitously undertaken to meet monthly till the next session of the Medical convention. Under these circumstances, they confidently call upon every class of people, for their zealous co-operation. The acknowledged influence which physicians, the clergy of the several denominations, and the Editors of Newspapers have, in their respective spheres, very obviously designated them as among the most proper persons to make applications to, upon every subject of benevolence and humanity, and more especially upon a subject of such deep interest to every one, and which involves the happiness of such numbers of the community.

THOMAS MINER,	} Committee.
ELI TODD,	
SAM'L B. WOODWARD,	
WILLIAM TULLY,	
GEORGE SUMNER,	
<i>Middletown, 22d May, 1821.</i>	

*Report of the State of Religion in the Congregational Churches in Connecticut, 1821.*

The committee appointed to compile an abstract from the reports of the several district associations on the state of religion within the limits of the General Association of Connecticut, and the several ecclesiastical bodies connected with it, respectfully submit the following

REPORT.

There are in this state 207 Congregational churches and societies; a very large proportion of which are at present supplied with regular pastors.—Upon 84 of these, God has, during the past year, poured out his spirit, and hopefully translated about 5000 souls out of darkness into his marvellous light. This abundant shower of divine grace began to descend nearly a year ago. Some of the first drops of which, fell upon the favoured city of New-Haven. The cloud which was at first no bigger than a man's hand, shading and refreshing the souls of a few christians mourning their own barrenness, and the wide spread waste around them, soon expanded over the whole town, reached the neighbouring villages, overshadowed counties and is now making its progress to the utmost borders, resting over us in majesty and mercy.

In attempting to discover the immediate causes of this remarkable awakening, in the special efforts of ministers and christians, we are stopped and baffled. The members of the last general Association returned to their respective charges disheartened and fearful. Whilst we were pondering on the forsaken and drooping state of our Zion, and at a loss what should be done to regain the presence of our grieved and injured Lord, suddenly he was in the midst of us. We are therefore to recount with adoring gratitude, the fruits of his sovereign and gracious presence rather than to boast of the efforts of human action.

Among the characteristics of this revival we deem it important to notice in the

First place, its unity. It is the same in the country as in the city—in the district school as in the college, and among the aged and the young, the moral and amiable, the vicious and violent, the speculative believer, the formal professor and the infidel. A des-



cription of one conversion or of one parish is, with a few unimportant variations, a description of all. So entire is the unity and sameness of the operations of the Spirit in this awakening, that ministers from distant towns entered immediately into the work in places where they were strangers, without embarrassment to themselves or detriment to the awakened. There is therefore a remarkable oneness among the new converts. Their hearts answer each to the other, as in water, face answereth to face. Such perfect sympathy produces strong confidence and love, and has led to that harmony and facility of planning and executing which has given stability and continuance to the revivals where they have begun and is spreading them where they are not.

Secondly, its power and rapidity. So powerful and overawing is the presence of God in this work, that no combined, and but little individual opposition has appeared. Those who have not been directly influenced, have looked on with astonishment and awe. Many have beheld their nearest and dearest relations, their neighbours and companions pass from death to life with a peculiarly touching expression of sadness in their countenances because they were passed by. Among the most remarkable cases of conversion, were a very small number who at the first with singular hardihood and impiety, either furiously opposed or scornfully ridiculed the awakening. Their conviction was sharp, and their distress terrible. In the great majority of the converts conviction speedily ensued awakening and their conviction of sin rapidly increased in intenseness. The most of them continued but a short time under that awful distress which accompanies complete conviction. So powerful and rapid were the operations of the spirit, that in very many instances the naked statement of divine truth, without argument to enforce, or illustration to explain it, took immediate effect. The doctrines of the gospel came to them in the demonstration of the spirit and with power.

Thirdly, its purity. We have not heard of disorder or violence. Notwithstanding the great diversity of age, natural temperament and education of the awakened and the frequent and crowded meetings, no tumult or outcry has occurred. Though the streets

and highways were lined with the multitudes going to the house of prayer, or to the room of the anxious meeting, the convicted were silent, and the converted serene. They have been universally docile to their ministers and submitted to their guidance as the sheep to their shepherd. Intelligence has given wisdom to zeal, and temperance to strong emotion. The awakened and convicted have been exempt from groundless terrors, and the converted from fanciful joys. God was terrible to the former because he is holy; not because he is vengeful, and God was lovely to the latter, because he is holy, not merely because he is conceived to be reconciled to them. The more deeply their hearts have been affected either by distress or joy, the more vigorously they have searched the scriptures and the acquisitions of divine knowledge rather preceded than followed the movements of their affections.

Fourthly, its continuance. The subjects of the work do not as yet appear to decline from that warmth of gracious affection and energy of desire for larger measures of knowledge and grace which they exhibited at the time of their hopeful conversion. Although new conversions are by no means so frequent in those places where the awakening is of some months duration, yet in most of them, if not all, new instances of conviction continue to occur. Almost every day is also bringing to us the joyful tidings that one after another of our parishes, is beginning to partake of this copious effusion of the Holy Spirit.

Fifthly, its influence in elevating the christian character both of ministers and churches. Ministers have preached plainly and boldly. Their faithfulness however, has been without asperity, and their courage has been joined with meekness.

They have spoken the truth in love. Anxious sinners have repaired to their pastors with a freedom and opened to them their hearts with a confidence hitherto unknown amongst us. We feel ourselves authorized to declare not for the purpose of exalting our brethren, but to honour the power and grace of our Lord and Master, that never have we beheld such an unction from the Holy-one in the prayers, sermons, temper and deportment of our ministers. They have laboured



abundantly, and have been uncommonly strengthened and supported to endure extraordinary exertions. The ministers of the state at the present time, are united in sentiment, and their hearts are knit together in love.

Private christians also have been excited to more openness and decision. They have promptly and heartily seconded the efforts of their pastors. They have possessed a remarkable spirit of prayer. Feeling the absolute dependence of both saints and sinners, on the sovereign agency of God the spirit, they implored his presence with the simplicity of little children. A sense of the efficacy of prayer has existed in a special degree and is still increasing. They are investigating this subject with an ardour which we have never hitherto known. Churches have also felt a solicitude for their sister churches; not content with barren wishes for their welfare, they have visited each other, to go together to pray before the Lord and to talk of the things of his kingdom. They have spoken often, one to another and the Lord has hearkened and heard.

This awakening has given a new impulse to all the operations of christian benevolence in our state. New hopes are prompting new undertakings and expectation is awake.

Yale College has also partaken of the special presence and mercy of the Great Redeemer. Of the youth there, about 40 have recently been hopefully converted, and 20 of these have been received into the church; making the whole number of the members of the church, between 90 and 100.

This institution may be regarded as in a highly flourishing state; its numbers exceeding those of any former period, and the patrons of the Education Society must be gratified to learn that while they are preparing the means of diffusing the gospel, they are also, through their beneficiaries, exerting a most benign influence on the state of religion, in so important a seat of learning.

The foreign mission school at Cornwall continues to flourish, and several of the heathen youth there have recently given evidence of their hopeful conversion.

Finally, Brethren the days of 1740 have returned with brighter lustre. There remain amongst us here and there, a Simeon and an Anna of that glorious day, who have waited from

that time to this for the consolation of Israel. The hour has come. They are giving a rapid and exulting glance at the flying clouds and hastening away to carry the glad tidings to the upper world. Brethren! where are your harps? Shout, Oh! inhabitant of Zion. Sing a new song. The Lord hath triumphed gloriously.

The General Assembly of the Presbyterian Church, after mentioning as sources of lamentation, errors in doctrine and morals, the neglect of family and social prayer, coldness and indifference on the part of some professing christians, and the want of labourers in the gospel vineyard, proceed to say, "While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for those, among whom the abovementioned evils exist: they also call upon their churches to unite with them in sentiments and expressions of gratitude and praise to God for his great, his unmerited and his continued goodness. We have probably say they, never heard so much, nor had so much to tell of the wonderful works of God amidst the churches under our care."

They state that "additions have been made during the last year to their churches, from which reports have been received, of 7186 souls.

While many of these have been the fruits of the Spirit, descending like the small and silent dews, many others have been the fruits of the same Spirit falling in copious showers which abundantly watered the parched field. Within 18 presbyteries more than 90 congregations have been visited with special seasons of refreshing from the presence of the Lord.

From the General Association of Mass. we learn that the line between those who build their hopes of salvation on the atonement of the God incarnate and those who deny the Lord that bought them, is more distinctly drawn, that this fact may account for the apparent increase of the numbers, and efforts of the abettors of a most dangerous error.

From the report of this body it appears that members of churches in their communion have been blessed with special revivals of religion and that the churches in general with their ministers are more closely united in the bonds of christian fellowship.

The benevolent efforts of this body



of christians deservedly distinguished for their liberality, appear to have suffered no diminution, but rather have been augmented.

From the General Assembly N. H. we receive the pleasing intelligence that the cause of evangelical truth is gaining ground, that there is an increased attention to religious institutions, that the waste places are rebuilding, and that a number of their congregations have been favoured with the effusions of the Spirit.

While the churches in Vermont are rejoicing in the happy effects of former revivals and the more recent visitation of divine grace upon a few of their members they are mourning the absence of the Spirit in his convicting and converting influence from most of their congregations.

From Rhode-Island we learn that all the eastern part of the State has been visited with a gracious revival of religion in the course of the year, 1820. Very many have been raised from the death of sin to a life of holiness. Most of their churches have been enlarged with an increase of members. To some, the additions have been unusually great.

In all their congregations, stated prayer meetings have been regularly attended; and have been seasons of refreshment and enjoyment to believers. Sabbath schools have also obtained an universal establishment among them; and the experience of a number of years has fully proved that they are of great utility. Some, who commenced as scholars have been subjects of divine grace, and are now teachers of others.

Brown University at Providence, has been visited by the special influences of the Holy Spirit and 30 of the students have become the hopeful subjects of the grace of eternal life.

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*Extracts from the correspondence of the British and Foreign Bible Society.*

*From the Rev. Dr. Pinkerton.*

ST. PETERSBURG, Oct. 21, 1820.

The committee at Kazan, having found that the Tartar Testament, printed in the Missionary press at Astrachan, is not properly understood by the Kazan Tartars, it being in the Nogai dialect of the Tartar, have applied to the Petersburg committee for per-

mission to prepare a version of the Testaments in the Kazan dialect of the Tartar. This request was willingly granted, and the work will commence without delay.

The Odessa committee still continue to labour with very encouraging success in the Biblical field.

Most of the resolutions which were made in their committee during my last visit to that place, have been carried into effect, among which, the formation of a Bible association at *Taras-poll* has also been realized. The *Irkutsk* Society has ordered one thousand copies of the Mongol Gospels, and anticipates a favourable reception for them.

A Bible association, in connexion with the *Irkutsk* Auxiliary, has been formed in *Jakutsk*, which is situated on the banks of the *Lera*, under the 62d degree of north latitude, with about 5000 inhabitants. No less than 649 rubles and 50 kopecks were subscribed at the establishment of this society by the inhabitants of those northern regions. It has also been very pleasing to hear that every family in the seaport town of *Okotsk*, situated on the sea of *Okotsk*, at the very extremity of Siberia, had been furnished with a copy of the Scriptures, through the generosity of an English captain named *Gordon*, who, on his stay at that place, which contains about 150 families, purchased Bibles from *Irkutsk* and supplied them all!

The Mongols and Buriats, in the neighbourhood of *Kiatchta*, though heathens, continue to manifest a desire to possess the sacred writings in their own tongue. Many of them have liberally contributed pecuniary aid to the *Biachta* Society; and others who were not possessed of money, have brought in their offerings in *tea*, to advance the cause.

For these, and other pleasing accounts of the success of the Bible Society in the different parts of Siberia, our committee are deeply indebted to the unwearied exertion of the governor-general *Speransky*, who seems to be a true friend to the Bible, and is the author of a late highly esteemed version of *Thomas a Kempis's imitation of Jesus Christ*, in Russ.

*From the Rev. Dr. Henderson.*

ST. PETERSBURG, Oct. 18, 1820.

It is a pleasing fact, that when an in-



quiry was instituted at Okotsk by the governor, respecting the want of the Holy Scriptures; copies were found in quarters where they were least expected, which is attributed to the zealous and indefatigable exertions of our countryman, Captain Gordon, whose track from Okotsk the whole way through Siberia to Astrachan, and thence through Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief as the circumstances of his immense journey would allow.

From the accounts recently transmitted by this singularly zealous traveller, the most encouraging prospects are opening for the dissemination of Divine truth in the Persian empire.

A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country, he happened one day to go into the house of a native, where he was surprised to find between twenty and thirty Persians assembled and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was. At last, they informed him, that it was the *New Testament*, and said that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming mercy and love, and that here and there may be a Nicodemus inquiring, under the shade of concealment, *How can these things be?* On the subject of coming before the tribunals of the country, who will not be afraid to demand, *Doth our law judge any man before it hear him, and know what he doeth?* Let such an investigation once take place in regard to the doctrine and life of our blessed Lord, and we know what will be the result.

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*Extracts from the fourth Report of the United Foreign Missionary Society.*

*Tuscarora Mission.*

At this station, we have, under the

care of our Missionary, the Rev, JAMES C. CRANE, a regularly organized Church, comprising *seventeen Indian members*; all of whom, with the exception of a single female, are walking circumspectly, and adorning their christian profession. The individual thus excepted, we are happy to add, has given satisfactory evidence of her repentance, and is about to be restored to the immunities of the Church.

The whole of the nation, now residing at Tuscarora, have taken a decided stand in favour of the Christian Religion. They have, already, made considerable progress in acquiring the arts and habits of civilized life. Having, in a great measure, abandoned the chase, as the means of subsistence, they now depend, for their support, principally upon the produce of their soil. They occupy comfortable dwellings; and in passing through their village, you behold waggons, ploughs, and other implements of husbandry, around their doors. Some of their youth have made considerable proficiency in the elementary branches of an English education. One of their young men, hopefully pious, and of promising talents, is stationed at a Seminary in this city; and another, perhaps equally pious and promising, at the Foreign Mission School, in Connecticut.

From our Missionary at this station, we learn that the Indians have recently manifested more than ordinary solicitude for the general improvement of their village and their nation. Among other efforts for this object, they are preparing to erect a new Council-House and Church, of larger dimensions, and of more convenient structure, than the one they now occupy. They have already furnished all the timber and boards required for building; and they hope to finish it early in the ensuing summer.

A School for the children of the tribe has been taught for several years by the Missionary and his wife. As an additional teacher, the Board have lately appointed Miss ELIZABETH L. BROWN, of Homer, in the county of Courtlandt. She will probably commence her labours in the course of the present month; and it will be her particular duty to instruct the young females of the nation in the arts of sewing, knitting, spinning and weaving.

Our farm at Tuscarora comprises about one hundred and forty acres.



with a good house, barn, and orchard. About forty acres are enclosed, and under cultivation. The farm is now occupied by an experienced farmer, who has a wife and several children. The parents are both professors of religion, and the whole family sustain an exemplary character.

*Seneca Mission.*

The first attempt, by the New-York Missionary Society, to establish a Mission among the Seneca Indians, was made in the year 1811. In that year the Rev. John Alexander and Mr. Jabez B. Hyde were sent to that tribe, with the hopes of forming a permanent Missionary Station. After repeated conferences with the chiefs in council, the Minister of the Gospel was rejected, while the Teacher was invited to remain, and commenced a school for the children of the nation. Mr. Hyde accepted the invitation, and continued in the school until the year 1819, when he was succeeded by Mr. James Young, an experienced and pious teacher, from this city. Mr. Hyde was subsequently appointed a Catechist. In that capacity he resided at the station until March last, when, in consequence of a new arrangement, his office was no longer required by the Board. It is due to Mr. Hyde, to add, that his services were generally acceptable, and, we believe, productive of benefit to the nation.

Mr. Young and his wife, and two infant children, are still retained in the service of the Board. Two female teachers, Miss ANGELICA VAN PATTEN, of Schenectady, and Miss ANN REEVES, of Scotchtown, County of Orange, have been appointed for this station: and at the request of the tribe, the managers have pledged themselves to send on a Minister of the Gospel as soon as one of suitable qualifications can be obtained.

The property of the Board, in the Seneca village, consists of two dwelling houses and a school-house, together with the use, for an indefinite period, of the ground on which they are erected. It is in contemplation to build an addition to the house now occupied by Mr. Young, for the purpose of accommodating the Minister, and of embodying many of the Indian children in the Missionary Family. It is also in contemplation to erect a work-shop, within an enclosure of sufficient extent for the deposit of boards

and timber; to furnish the necessary tools; and to give to the nation free access to the establishment, for the object of making and repairing their farming utensils and household furniture. It is believed that such a measure, while it would be attended with little expense, would inspire the Indians with confidence in the friendly views of the Board, render them more accessible to the instruction of the Missionary; and eventually produce extensive benefit to the tribe.

*Ohio Mission Church.*

About two years ago, the Rev. JOSEPH BADGER, and the Rev. JONATHAN LESSLIE, of the state of Ohio, projected the plan of establishing a Missionary Church, or Colony, in the centre of some Indian Tribe in our Western Territory. It was their design to build a separate house for each colonist; to erect a Church in the centre of their village; to have a community of interests; to invite the Indian children to their village school; and to devote their efforts to the object of providing for their own subsistence, and of introducing, by precept and example, the principles of Christianity and the arts of civilization among their untutored and pagan neighbours. About seventy individuals, including children were pledged to the enterprise; and an effort was made, during the last summer to procure funds sufficient to convey them to their place of destination, to erect their buildings, and to furnish a year's supply of provisions. The effort however, failed. Their fellow-christians, every where, disapproved the plan; and refused to contribute to the support of any Mission which was not placed under the control of some well known and respectable Missionary Institution.

Under these circumstances, Mr. Badger and Mr. Lesslie were induced to make known their situation to the Synod of Pittsburgh, at its annual session, in September last. By the Synod they were advised to tender their services to the United Foreign Missionary Society. The advice was immediately followed. A letter on the subject was laid before the Managers, at their stated meeting, in October; and the Domestic Secretary was directed to obtain from those gentlemen additional information, as to the details of their plan, and the number and qualifications of their associates.



The correspondence, thus opened, resulted in the arrival of the Rev. Mr. Lesslie, in this city, about the first of January, clothed with authority to relinquish the plan, and to tender the services of the Ohio Mission Church, under the general principles which govern the other Missions patronized and supported by this Society. Under a view of the previous correspondence, and of the verbal communications of the Agent, the Managers resolved that a Mission Family, of a suitable number, selected from the persons attached to the Ohio Mission Church, should occupy a third station of the Board among the Western Indians; and Mr. Lesslie was assured that the selection should be made, and the family sent forward to their destined station, as soon as a covenant could be regularly formed with some Indian tribe.

To accomplish this object, two Commissioners, the Rev. Mr. LESSLIE, of the Ohio family, and the Rev. SALMON GIDDINGS, of St. Louis, have been appointed, with instructions to explore the Indian country, on both sides of the Missouri, as far as the Council Bluffs. It is expected that the Commissioners, on their tour, will visit several Indian tribes; ascertain their local position, population, habits, and character; form a covenant with one or more; and collect and embody, in their report, an amount of information which will greatly facilitate and extend the future operations of the Board.

*Education of Heathen Youth.*—Early in the month of March, Captain Nicholas Cusick, Interpreter to the Tuscarora Mission, and a man of great influence in his nation, presented to the notice of the Board, his grandson, a youth of seventeen, who expressed an earnest desire to receive an education to qualify him for usefulness in the Missionary cause, among his Indian brethren. Having satisfied themselves as to the sincerity with which the application was made, the Managers resolved to patronize the young man, and provide for his instruction.

The day is probably not distant, when the various Missionary Stations under the care of the Society will furnish other applications similar to the one already stated. Many promising youth may be found, who, with a correct and substantial Missionary education, might render incalculable benefit to the cause in which we are engaged, and confer inestimable blessings upon the nations to which they belong. Looking thus prospectively to this inter-

esting subject, the Board directed their Domestic Secretary to open a Correspondence with the Rev. Mr. Daggett, Principal of the Foreign Mission School at Cornwall, Connecticut; and to ascertain whether, and on what terms, young men, supported by the United Foreign Missionary Society, may be admitted into that Seminary. They also appointed a Committee to address the public on the occasion, with the hope of creating a distinct fund for the education of Heathen youth.

Agreeably to these directions, a correspondence has been commenced, which will probably terminate in a satisfactory arrangement, by which our Indian youth will be admitted into the school at Cornwall.

The Managers are happy to state, that the funds with which they have been furnished during the past year, have been fully commensurate with the extent and magnitude of their operations. They also indulge the hope, that their future supplies from the same sources will be rather augmented than diminished. They cannot, however, be unmindful of the fact, that, should they continue to extend the sphere of their labors, additional and permanent resources would be required to enable them to meet their increased expenditures.

During the past year, a friendly correspondence has been maintained with the London, the Church, and the Scottish Missionary Societies in Great Britain; and, in this country with the American Board of Commissioners for Foreign Missions. By these Societies we have also been favored with their respective publications.

With the Wesleyan, United Brethren, and Baptist Missionary Societies in London, a correspondence, it is expected, will be opened in the course of the ensuing year.

These seven Institutions occupy, collectively, more than two hundred Missionary Stations; and support, exclusive of females, and farmers, nearly four hundred Missionaries, and about two hundred Teachers. Of these two hundred Teachers, about one hundred and forty are natives of pagan countries, principally educated and qualified for their present occupation in the Missionary Schools.

Our limits will not admit a more particular statement of the transactions of these Institutions. We cannot, however, omit to remark, that they are generally conducting their operations with exemplary energy, and with encouraging success. They are extending their fostering care over numerous climes, and spreading the light of a preached Gospel among many of the benighted nations of the earth. Through their instrumentality, thousands, on every continent, have abandoned their pagan worship and embraced the religion of the Cross, are now submitting to its authority, enjoying its consolations, and cherishing



its hopes; and the Islands of the sea are successively casting their idols into the flame, and pressing to their hearts the tidings of a Saviour's Love.

The following extract of a letter from the Rev. Dr. Burder, Secretary of the London Missionary Society, expressing the most friendly feelings towards this and other Missionary Institutions in this country, will be heard with interest:—

"The Directors of the London Society, feel a high degree of satisfaction and delight in witnessing the zeal of their transatlantic brethren in the glorious but long neglected cause of Missions. They rejoice that so many societies, in England and America, are 'striving together for the faith of the Gospel,' and are laboring with so much ardor, and so much encouragement in the heavenly work.

"You will rejoice to find that the London Society is well supported in its great and increasing expenditure, by the continued and augmenting liberality of the British public; and that in various parts of the world, the arm of the Lord hath been revealed, and the report of the Gospel cordially believed. The profession of Christianity is fast spreading, and more than a few appear to be savingly converted to God.

"These are strong and powerful arguments for renewed activity. Happy are we, dear sir, in being made instrumental in forwarding the conversion of the heathen! Happy are we that we live in such an age as the present! O, what would our pious progenitors have given to witness such events as are daily occurring to us! They labored, and they suffered; we labor, and we enjoy—enjoy the fruit, not only of our own labors, but of their labors and sufferings also. To God, our Saviour, be glory in the highest."

It was mentioned in a former report, that a correspondence had been opened with a number of gentlemen, on the expediency of sending Missionaries to South America. A letter on this subject was lately received from Henry Hill, Esq. American Consul at Valparaiso. In this letter Mr. Hill expresses the opinion, that prudent Missionaries "would meet with no molestation, in passing as travellers through the provinces of Buenos Ayres and Chili." He also suggests, that two or three intelligent agents, if sent to those Provinces at the present time, might explore the territory, obtain much valuable information, and gradually prepare the way for future Missionary labours. No Agents, however, have yet been appointed; nor is it probable that any efficient measures can be pursued, in relation to those countries, so long as they continue, as at present, involved in war.

## SUMMARY.

Two meetings of gentlemen, desirous of increasing the amount of missionary exertion, have been held, during the present month, at the Marlboro Hotel in Boston. Several persons, at each meeting, addressed the audience. Donations to the amount of \$1592 were made, and \$638 were subscribed to the Foreign Mission Society of Boston and vicinity, to be paid annually.

The Board of Commissioners have received information from the Sandwich Islands, of four months' date later, than the previous accounts. The Journal of the Missionaries is "extremely interesting, and exhibits evidence of the same rich goodness of God, which has from the beginning, been manifested towards that enterprise. Mrs. Bingham had established, and herself instructed a school in which some of the pupils had already learned to read intelligibly, and to repeat many sentences, containing the first principles of the religion of Christ. The Journal exhibits a deep interest in the natives to learn, and an eagerness to find out the christian religion, and expresses the hope, that one person, a young woman, had already experienced its sanctifying influences. There are ninety pupils in the different schools."

*New-York, May 10.*—The United Foreign Missionary Society, held its annual meeting yesterday afternoon, in Dr. Romeyn's Church, Cedar-street. The meeting was opened by prayer by the Rev. Dr. M'DOWELL, of Elizabethtown.

The annual report was then read by Mr. Z. Lewis. From the report we were gratified to find that the society has greatly extended its operations, and that its labours have been attended, as far as results have been ascertained, with singular success. The missionary spirit seems rapidly to increase, and although the expenditures of the society have greatly increased, yet the contributions and donations have increased in more than an equal ratio.

After the report was read, an address was delivered by the Rev. Dr. MILLEDOLER, who concluded by moving that the report be approved, and ordered to be printed.

The motion was seconded by the Rev. Mr. COXE who followed in a short address.

The Rev. Mr. M'CARTER, proposed a resolution of thanks to those congregations and individuals who have contributed in aid of the funds and operations of the soci-



ety. Mr. M'C. spoke some time in support of his motion; and was followed by the Rev. Mr. DEMAREST, of Rockland county. The meeting was closed by a prayer by the Rev. Dr. MILLEDOLER.

The society then proceeded to the election of officers for the ensuing year, when it appeared that the following were chosen.

HON. S. VAN RENSSELAER, President; Robt. Lenox, Esq. P. Wilson, L. L. D. Joseph Nourse, Esq. Rev. J. H. Livingston, D. D. Rev. A. Green, D. D. Rev. A. Proudfit, D. D. Vice Presidents; Rev. P. Milledoler, D. D. Secretary for Foreign Correspondence. Zech. Lewis, Esq. Secretary for Dom. Cor. Rev. Pascal N. Strong, Recording Sec'y. Wm. Wilson, Esq. Treasurer. Other Managers.—Dr. Griffin, Dr. Romeyn, Rev. R. B. E. McLeod, Rev. J. Knox, Mr. John Little, Mr. G. B. Vroom, Mr. John Borland, Mr. John Forsyth, Dr. Richards, Dr. Spring, Rev. S. N. Rowan, Rev. S. S. Woodhull, Mr. Rens. Havens, Mr. Isaac Myer, Mr. Henry Banken, Mr. Schoonmaker, Mr. S. Lockwood.

Religious exercises were held in the evening; and a sermon preached by Rev. Mr. Knox, from 1 Cor. iv. chap. 2d verse. "Moreover, it is required in stewards that a man be found faithful."

*Union of Churches.*—"The General Assembly of the Presbyterian Church in the United States," and "the General Synod of the Associate Reformed Church," during their recent sessions in this city, respectively adopted a plan to effect a union of the two branches of the Christian Church which they represented. As it was deemed proper by the Synod that the concurrence of its Presbyteries should be severally obtained, it was resolved by that Judicatory to submit the plan to them for their consideration. The Committee of communication from the Synod to the General Assembly, expressed their opinion that the Presbyteries would most cordially approve of the proceedings on the subject, and that at the next meeting of the Judicatories, the union would be consummated.

The plan provides for the transfer of the Library of the Associated Reformed Church's Theological Seminary, consisting of 4000 valuable volumes (which cost \$17,000) to the General Assembly's Theological Seminary at Princeton. A fund, being a donation towards the endowment of a Professorship of Biblical Literature in the Synod's Seminary, of which between 9 and 10,000 dollars have been expended for the use of the Seminary, is to be refun-

ded by the united body, and held for the purpose contemplated by the donor, the interest of which is to be applied to the purposes of the General Assembly's Seminary, until a sufficient sum to endow the Professorship of Biblical Literature shall be acquired. Of the donation also there remains unexpended about \$1400 which is also to be transferred, and held in requisition as part of the Professorship fund. When therefore the Professorships originally designated by the General Assembly are endowed, measures will be taken to complete the endowment required by the Union.

The Presbyteries composing the Synod will severally connect themselves with Synods of the Presbyterian Church as shall be most convenient, and consequently the General Synod of the Associate Reformed Church will be dissolved.—*Philad. Rel. Remembrancer.*

By letters from the Rev. Mr. Fisk one of the Missionaries to Palestine, it appears that he is at present residing at Smyrna, and that his coadjutor, Mr. Parsons, has gone to Judea.

*African Colony.*—The Nautilus, which carried out Africans from Norfolk has returned to this country. She left Sierra Leone, on the 26th of April. "The settlement at Sherbro' Island had been broken up in consequence of the Agents of the colony having failed in obtaining a title to the land for which they had contracted. The passengers which went out in the Nautilus had been provided for by the Agents with about 600 acres of land near Sierra Leone, and Mr. Winn remained there to superintend their interests. The settlement was not a permanent one, the land being only rented. Mr. Bacon and Mr. Andrews had purchased a schooner and gone down to explore the coast, with a view of fixing upon a scite for a permanent settlement—Cape Coast was their object if they could negotiate with the natives upon advantageous terms.

Captain Blair remained at Sierra Leone 42 days, and states that no wish was evinced by any of the passengers who went out with him, or by any of those previously there, to return—they were all perfectly satisfied with the change of country which they had made.

The number on the plantation which Mr. Winn had rented were a few upwards of fifty, among whom was the Rev. D. Coker, who was in perfect health. The few remaining at Sherbro' [which did not exceed eight or ten] would leave there in a few days, and proceed up to



Sierra Leone, to join those upon the plantation."

The Methodists in England are raising subscriptions to enable them to impart religious instruction to the Gipsies, whose number in England is supposed to be about 18000.

*Extract of a letter from Rev. T. East, of Birmingham, to the Secretary of the London Missionary Society.*

I received, some time since, a letter from Mr. J. Williams, Missionary, who is labouring in Raiatea, one of the South Sea Islands, from which I will present you with an extract.

"We devote all the time we can spare to teaching the natives the various arts with which we are acquainted, and I rejoice to be able to say that they are advancing rapidly in civilization. It was their custom for 50, 60, or 100 of both sexes, married and single, to sleep in the same house or apartment. We remonstrated with them on the impropriety of this wretched custom, and said that all who wished to live and act consistently must separate into families, and build themselves houses. This many have done. The king has had a neat house erected, which is divided into four rooms; and most of the attentive and steady people are following his example. They have likewise built two bridges, which would be a credit to any country village in England. They are likewise very desirous to obtain boats, but cannot get nails. *We have established, in our little way a society for the encouragement of the arts and sciences.* The first man that begins to build his boat is to have 150 nails. They are quite alive about it. *Thus, you see while we are actively employed in teaching them the things belonging to their eternal peace, we are not forgetful of their temporal comfort; and although we cannot say that 'the Bible and Plough go hand in hand,' yet we can say that the hammer and tongs, adz and chisel, go hand in hand with the gospel.*"

#### REVIVALS OF RELIGION.

The following account is extracted from a narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church:

Additions have been made during the last year, to the Churches *from which reports have been received, of seven thousand one hundred and eighty six souls.*

In the Presbytery of Rochester, the congregations of East-Riga, Ogden, Rochester, Ridgeway, and Shelby, have received special communications of Divine grace; the fruits of which are

seen in the conversion of upwards of one hundred and sixty souls. In the Presbytery of Ontario, a work of revival is progressing in the congregations of Lima and West-Bloomfield, which promises favourable results. In the Presbytery of Cayuga, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopefully converted, and many more in both these towns are under serious impressions. The work has extended into adjacent towns; and Skeneateles and Elbridge begin to share the effusions of the Spirit.

In the Presbytery of Onondaga, the congregations of Homer, Truxton, Smithfield, Virgil, Preble, De Ruyter, the second congregation in Lenox, Cazenovia, the congregation in Onondago, and the third in Manlius, have been visited by refreshing showers of Divine grace; and more than 360 have been added to the communion of the Church.

In the Presbytery of Oneida, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord, in the congregations of Mount Vernon, Union, Westmoreland, Vernon, Utica, Holland Patent, Trenton, Litchfield and New-Hartford.

In the Presbytery of Otsego, the congregation of Cherry Valley has had an extensive revival, during which 129 have been added to the Church; about 50 hopeful converts have not yet united themselves with the Church, and 50 more are still under deep convictions. In Cooperstown, 25 have obtained hopes of an interest in Christ, and many others are under deep religious impressions; and in Springfield a work of Grace has begun, which is still progressing.

The Presbytery of Troy, reports an instance of special refreshing in the congregational Church in Bennington, Vermont, which though not in their connexion, is under the pastoral care of one of their members.—In that place, from 25 to 30 persons have, in the course of a few months, given hopeful evidence of a saving change. A very respectable accession has been made to the Church in Lansingburgh, and 38 persons have been added to the visible Church in Nassau, as the fruit of a work of Grace.

The Presbytery of Albany have presented a most interesting and anima-



ting report to the Assembly. This report is printed ; and the Assembly regret that its length is too great to admit its incorporation with this narrative. They however recommend its perusal to all the Churches which can obtain a copy ; confident that it will gladden every Christian heart. The addition to the Churches, during the year 1820, as reported to that Presbytery, amount to *one thousand four hundred !* Surely the Lord hath done great things for them, whereof we are glad. In the Presbytery of Columbia, an outpouring of the Holy Spirit has been experienced in New-Lebanon and Chatham ; and in Catskill, Cairo, and the city of Hudson, a good work has begun, which is still progressing ; and we hope we shall not be considered officious, when we gratefully mention that the Dutch Reformed Congregation of Coxackie, Kinderhook, Claverack, which are in the vicinity of that Presbytery, have been also blessed with an outpouring of the Holy Spirit.

The Presbytery of Hudson, state that most of their congregations have been copiously watered with showers of Divine Grace during the past year ; and that the fruit had been the addition of 23 members to the church of Deerpark, 41 to that of Scotchtown, 110 to the Church of Hopewell, 76 at Goshen, 199 at Blooming Grove, 75 at Ridgbury, 140 at Chester, 40 at Bethlehem, 196 at Watertown, 69 at Hampstead, 69 at Greenbush and 17 at Forrestburgh—a congregation recently formed : making a total of *one thousand and thirty-seven*.

In the Presbytery of New-York, the Brick Church has had a revival, which has resulted in the Hopeful conversion of about eighty souls.

In the Presbytery of Jersey, the Church of Elizabethtown have added about 6 as the fruits of the revival the preceding year, and in Orange, and particularly Bloomfield, a good work seems to have commenced. One hundred and fifty at least appear to have been awakened ; and of these about 80 give evidence of hopeful conversion. The revival yet progresses.

The Presbytery of Newton, report, that during the past year, *one hundred and eighty-five* persons who before were “strangers from the covenant of promise,” and enemies in their hearts, have been visited with the renewing and consoling influence of grace, and

received into the communion of the Church ; and they particularly mention the Church at Newton, as having been visited with special influences of the Holy Spirit ; and that 64 persons of different ages and conditions, have already become the hopeful subjects of this work.

In the Presbytery of Philadelphia, the Church of the Northern Liberties, and the 3d Presbyterian Church in this city, have been favoured with the special manifestation of the Divine presence. In the former, 60 have offered as candidates for approaching communion ; and in the latter, 73 communicants have been received during the year, 48 of whom are the fruits of a revival which is still progressing.

The Presbytery of Grand River report that 15 townships, comprising 11 Churches, have been visited with special revivals of religion ; that to several others the Lord has vouchsafed a more than usual measure of his Spirit ; and 253 souls have been added to the communion of the Church, and the work is still progressing in several other towns.

In the Presbytery of Portage, the Church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects, and in six or seven other congregations there is special attention.

The Presbytery of Lexington state, that in the Missionary field within their bounds, there has been a general awakening ; that in many instances convictions have been of the most deep and pungent kind ; and that it has not been unusual for whole assemblies to be bathed in tears during the delivery of a discourse.

The Presbytery of Lancaster state, that amidst the moral desolations within their bounds, a few favoured spots have received the cultivation of the Holy Spirit ; that on Marrietta, Waterford, Belfre, Adams and Wooster, the dews of heavenly grace have descended, and resulted, in their charitable belief, in the saving conversion of many souls.

The character of these widely extended and wonderful works of God, has been much the same with those which have formerly been reported to the Assembly. Deep and pungent sense of guilt, thorough convictions of inability to help themselves—professed hopes of forgiveness only through the



atonement blood of the Lord Jesus Christ—and dispositions to walk in all the commandments of the Lord, have marked the exercise of their respective subjects.

The subjects have been of all ages and classes, from eighty down to ten years of age. The old and stubborn oak, and the young and tender plant, have alike bent before the wind that "bloweth where it listeth." Scoffers, drunkards, and others of most profligate lives, have been made to bow at the feet of Jesus, and to own him as their Lord and Redeemer; and infidels and Universalists have been humbled by the doctrines of the Cross, and warned their neighbours of the dangerous and soul destroying errors of their respective schemes.

The blessed effects of these outpourings of the Spirit have been seen in giving a new aspect to the moral state of society; the multiplication of, and regular attendance upon meetings for social prayer; and a growing liberality toward the support of the Gospel,

and benevolent institutions throughout our land.

#### DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$4,177 88 cents from April 21st to May 17th, besides various articles for different missionary establishments.

The Treasurer of the American Education Society, acknowledges the receipt of \$2,174 30, during the month of May.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$540 39 in the month of May.

The Treasurer of the American Bible Society, acknowledges the receipt of \$4,265 28, in the month of May. The issues from the Depository, during the same period, were; Bibles, 1630; Testaments 2590.

## Ordinations and Installations.

May 10th. The Rev. JOHN H. VAN COURT, was ordained to the work of the Gospel Ministry, by the Philadelphia Presbytery.

May 18th. The Right Rev. Bishop Hobart, held an ordination in Trinity Church, New-York, and admitted Mr.

EZRA B. KELLOGG to the Holy Order of Deacon.

May 23d. The Rev. ARÆTIUS B. HULL, was ordained pastor of the First Church and Parish, Worcester, Mass. Sermon by the Rev. Mr. Taylor, of New-Haven.

## View of Public Affairs.

### UNITED STATES.

The Commissioners appointed under the 11th Article of the Spanish Treaty, commenced their session at Washington on the 11th inst. and after adopting several regulations respecting the adjustment of claims, adjourned to meet again on the 10th of September next. It is supposed that the sum of five millions, devoted to the purpose of relieving those who had claims for spoliation against the Spanish Government, will be sufficient to remunerate the sufferers.

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### FRANCE.

An ordinance has been issued by Louis XVIII. to put in execution a Treaty lately formed between France and our government. The special duty levied upon vessels of the U. S. is annulled, and those who have paid this duty since the 12th of December last, are to be remunerated.—On the 7th of May, 28 persons, chiefly Military officers, were arraigned before the Chamber of Peers, for a conspiracy against the King and royal family.—The Viscount de Chateaubriand, whose wri-



tings have rendered his name familiar to our readers, has been appointed a Minister D'Etat and Member of the Privy Council.

The Paris papers are filled with accounts of theatrical representations and other rejoicings in honor of the baptism of the infant Duke de Bordeaux. His Majesty went in grand procession to the cathedral of Notre Dame, where the Baptism was performed by the Archbishop of Paris. The answers to the congratulatory speeches were brief—"Let us," says the King, "invoke for him the protection of the Mother of God, the Queen of Angels; let us implore her to watch over his days, to remove far from his cradle the misfortunes with which it has pleased Providence to afflict his relatives, and to conduct him by a less rugged path than I have trod, to eternal felicity."

#### SPAIN.

By late accounts from Spain, it appears that serious discontent exists in some of the provinces, and that in the capital, the state of feeling and conduct is not dissimilar to that exhibited in the French revolution. The Don Matias Vinaesa, the Chaplain of the King, was convicted of sedition, and sentenced to ten years labour in the galleys, on the coast of Africa. The sentence was not sufficiently severe to satisfy the wishes of the populace, and, notwithstanding the opposition of the guards, they broke into the prison and assassinated him. It is also said, that a massacre of the clergy was contemplated, if not indeed commenced. By a decree of the Cortes the superior Clergy are responsible for the conduct of the inferior. The allied sovereigns do not give any indications of interfering at present, in the affairs of Spain. The movements of their troops have been suspended, and at Vienna, the two Emperors intend having a joyful celebration for the success of their late enterprise against the liberties of the South of Europe.

#### TURKEY.

Accounts respecting the insurrection in the Turkish Empire are contradictory. It seems to be agreed however, that the insurgent force is formidable, that great preparations are making for its suppression, and that the governments of Russia and Austria do not countenance the efforts of those who wish to shake off the authority of the Ottoman Porte.

#### SUMMARY.

*Extract from the Report of a Committee on the School Fund, made during the late Session of the General Assembly of Connecticut.*

"They find that this valuable fund which originally consisted of thirty-six bonds, has in consequence of arrangements authorized by the legislature from time to time, been extended to the various descriptions of property enumerated in the report of the Commissioner; among which are about 26,000 bonds against persons scattered over the states of New-York, Massachusetts, Ohio, Vermont and Connecticut.

From the difficulty in collecting the interest from some of the debtors to the fund, it has frequently been found necessary by the legislature, to authorize the funding of considerable sums of interest by taking new bonds and security therefor, thus gradually increasing the principle from \$1,200,000, the original amount, to the sum now reported by the commissioner, the capital of which is by him estimated at \$1,700,000.

Although six per cent. interest computed on this estimated capital of the fund, with an addition of one per cent. on the funds of the state of New-York, would produce an annual sum of \$108,210, yet the reason why only about \$67,000 can be annually divided to the schools, will be apparent from the following considerations, viz. \$77,000 of the fund consists of improved farms in Massachusetts and Connecticut, which yield an annual net income much less than the interest on their estimated value; \$28,000 of the fund consists of new uncultivated lands in the States of New-York, Ohio and Vermont, which so far from yielding any income whatever, are an annual tax on the fund. Losses on five bonds from the total or partial failure of both debtor and security of about \$28,000. About \$10,000 is due on six other bonds where the debtors have failed and the security is insufficient to pay the whole principal and interest of the bond, and from which it is doubtful whether more than \$6000 will ever be realized; to which must be added the inevitable loss sustained in sales of farms below the appraised value, and the amount of interest which cannot be collected in money, but must continue to be annually funded as heretofore. If only two third



parts of the estimated capital of the fund will produce a certain cash income of six per cent. per annum, the ordinary dividends to schools may in future be continued without drawing from the treasury any part of the \$2 on the 1000 from the state tax. Your committee are happy to find that the instructions of the joint committee of the general assembly, last May, in relation to the sale of land in the Hardenburg patent have been complied with by the commissioner. And as that operation had added to the active capital of the school fund the sum of \$31,

261, 39, being an interest of seven per cent. they hope a corresponding addition may be made to the annual dividend to schools."

The annual allowance made by Spain to the Holy See, for the expenses of the Catholic church, has been reduced by the government to 200,800 reals. From 1815 to 1820, there went from Spain, for that purpose, thirty millions of reals.

A statue in honour of the late President West, the celebrated painter, is to be erected in St. Paul's Cathedral.

## Obituary.

Died at New-Haven, May 10, 1821, JONATHAN LEAVITT, a member of the Junior class of Yale College, and only son of the Hon. Jonathan Leavitt of Greenfield, Mass. aged 18.

He was a youth uncommonly interesting to those who knew him. The powers of his mind, seemed to have attained a good degree of maturity. He was naturally of a very lively disposition and ardent feelings; and in his intercourse with his companions, he was familiar, generous and kind. Being early afflicted with weakness of the eyes he was unable to pursue his studies with that intensity which he desired. Still however he maintained a very respectable standing in his class, and was appointed to sustain an honourable part at the exhibition, which took place a little before his death. He wrote for this purpose, a colloquy on the influence of the extensive cultivation of the Fine Arts, which displayed a good taste, and more than common proficiency in composition.

It appears from some of his letters to his friends at home, that he was naturally very ambitious, and had drank deeply of the love of this world. As from his earliest years all his wants had been satisfied without an effort of his own, and as he was generally beloved by his acquaintance, it was not strange, human nature being as it is, that such should have been the fact. His personal appearance was interesting, and he was what the world would call good, being unblameable in his external deportment. He gave evidence enough however to his intimate friends, by his entire unmindfulness of heavenly things notwithstanding the instruction of his relatives, of his having within him that evil heart of unbelief which the scriptures describe as belonging to every man in his natural state.

Like most unregenerate persons of an irreproachable exterior, he considered himself as innocent, and that, too, notwithstanding he acknowledged the doctrines of the gospel.

In the month of August, 1820, the Spirit of God convinced him, as we trust, of sin; and shewed him that this innocence which he thought he possessed, was nothing but a vain imagination of his own, which could not stand the test before the bar of God. The following extracts from a letter to his father dated Aug. 27, 1820, shew the anxiety of his mind better than we can describe it:—

"It is evident that the Lord is indeed in this place. I cannot look upon a scene like that which is passing before me without emotion. I cannot see those who have been my companions in folly rejoicing in the belief that they have become christians, without wishing that I too may be one of the number. I have resolved to undertake this great business with earnestness, and to persevere until I have secured an inheritance in the Christian's better country." After remarking at some length on his former speculative belief of the doctrines of the gospel, and his putting off a serious attention to them, he proceeds: "Every day, some one around me is brought to rejoice in the Saviour, and I remain the same. Since the commencement of this letter, Prof. —, has conversed with me, and convinced me that nothing is wanting but my own will. I have found the case very different from what I expected. I had supposed that when I had begun in earnest to seek the kingdom of God, all difficulties would vanish. If I know my own heart, its first desire is to obtain an interest in Christ. Yet I meet with obstacles at every step. I am still in doubt and darkness. There is an obstinacy in my heart I did not ex-



pect to find. I know not what to think of my own situation. Others are convicted and converted. Others have distressing views of their guilt, and give evidence of genuine repentance, but I do not. I fear this day of grace will pass away without being of any use to me; that I shall wonder and perish. If it be possible do not fail to write immediately. I see nothing but a gloomy prospect before me. I do not obtain that repentance which is not to be repented of, and I tremble lest I should never find it."

The contrast between this and his former letters is truly striking. Here a spirit of deep anxiety for his immortal interests breathes in every line: there the pursuits of this world engross all his attention; and though in reply to some religious advice given him, he speaks of the delusive colouring which youth gives to the things of eternity, it is very evident that his own soul is under the same delusion.

But let him speak again for himself.

*New-Haven, Sept. 1, 1820.*

"My dear friends,

You have often rejoiced at my temporal prosperity—now come and rejoice over the welfare of my soul. For I rejoice, yet with trembling, in the hope that my Saviour has brought me from death unto life. I feel within me a new principle, and strength in the Lord to persevere. Yet when I reflect on my past life, how I have hated instruction and despised reproof, and on the comparative coldness of my present feelings; how little hatred I have for sin, considering its loathsome nature; and how weak my love to God is; I tremble lest I am deceived, and have not undergone that change of heart which is necessary to salvation. And there have been seasons of darkness when I have been tempted to despair. But now I consider such thoughts as the temptations of the adversary. If the foundation of my hope is not sound, I must persevere till it is better. I am resolved to "look not behind me, neither stay in all the plain." (He that cometh to me, I will in no wise cast out, is the language of the Redeemer. I will cherish the hope that he will not cast me out. I know that my Redeemer liveth, and I do firmly trust that he will not suffer me to be eventually deceived. \* \* \* \* O how long have I been starving on the husks which this world affords, and neglecting this bread of heaven. I cannot believe that the joy I have felt since I trust I submitted myself to the Saviour, can be given or taken away by the world. No—I trust he will receive me, and in his strength I do devote myself to him forever, to be a diligent laborer in the vineyard where I have been so long a cumberer of the ground."

He continued to manifest the christian character. Every one that was intimately

acquainted with him could see the change which God had wrought. His affections were evidently transferred from earth to heaven; he loved God, and put his trust in the Lord Jesus, and took a deep interest in the things of his kingdom.

About five months after this change in his feelings, he united himself with the Church of Christ in Yale College. The following notice of this event was found among his papers:—

"March 7th, 1821.—This day is so important in the history of my life that I cannot forbear noticing it by writing. This day I have dared to come forward and partake of the Lord's supper. I have taken this step because I wish, so far as I can judge of my own desires, to devote my life to the service of the great founder of the church. I am totally unacquainted with those raptures which some profess to feel, and if these be necessary to true piety, my religion is a dream. But I have always thought vital godliness a steadily acting principle, and not the ebullition of temporary feeling. So deceitful is the human heart that I am altogether incapable of judging whether I am a regenerate person or not. I hope, however, that I am. I trust that there is a spark of grace in my heart which the divine blessing will fan into a flame."

The sincerity of his heart is very affectingly manifested in the following, which was found among his papers without any date, evidently intended for his own inspection only, that he might be perpetually reminded of his solemn covenant with his God:

"O thou who inhabitest Eternity, blessed be thy name, that thou didst ever look in mercy on a world lying in wickedness, and devise a method of redemption. I would praise thee forever that the glad tidings of salvation have been proclaimed before me, and that I have been invited to accept them. If the act which I am about to perform is not acceptable in thy sight, forgive it in thine infinite mercy. And while I dedicate myself to thee, may the Holy Ghost, without which we can do nothing acceptably, be present and help me.

Thou, O God, art the maker of my soul and of the body in which it dwells. Thou didst give me life, and didst require of me perfect obedience to thy Holy Law. But I have broken that law in innumerable instances. Thou didst give thy well beloved Son to be a propitiation for the sins of man. Through him, thou hast been offering pardon to me, although I have been continually rejecting him. In view of thine infinite mercy, of the condescension, sufferings, and death of the Saviour, and of my aggravated and enormous guilt in thus rejecting him, it well become me to repent in dust and ashes before thee, and to devote the remainder of my existence



to thy service. Thou only knowest, O God, whether there is yet a possibility of my salvation, or whether thy long suffering was wearied out by my resistance to the Holy Spirit, and thou hast pronounced against me the irrevocable doom, and that Saviour whom I have so often insulted is no longer offered to me; be that as it may it is my duty to love thee and serve thee still.

And now, O God, I come, with deep abhorrence of my past iniquities, and with a firm resolution by thy assistance, to avoid them hereafter, lamenting the hardness of my heart and my ingratitude, and relying on the blood of Jesus Christ as my only hope, and in the presence of thyself and the Angels in Heaven, I give my soul to the Saviour, to be disposed of according to his infinite wisdom; and I devote myself, with all my faculties and powers, and all that I may ever possess to thy service on earth. And I do purpose, with thy assistance, to dedicate my body, a living sacrifice, holy and acceptable in thy sight, and to live a life of sobriety and holiness.

And now, O God, what wait I for. My hope is in thee. Assist me to keep this covenant with my God, and to live, devoted to thy service, and O save my soul at last, through the Redeemer's blood. My trust is in him—Amen."

In his last sickness his fever was so high that his reason deserted him. He had a few lucid intervals, however, in one of which he conversed very satisfactorily with a minister of the gospel, on the subject of his approaching dissolution. He was willing he said, to be disposed of as God should see fit; and rejoiced to cast himself into the hands of the faithful Shepherd. He died therefore, having as we hope the living God for his refuge, and underneath him the everlasting arms. While we deeply sympathize with his surviving relatives, we praise that grace which has shewn itself in the salvation of this amiable youth; and thus taught others how much they need the sanctification of the same Spirit. If he needed a new heart to fit him for the presence of God above, how much more the dissipated and the profane. Behold then here, ye despisers of the grace of God, what you all must possess. Be you ever so amiable, this will not suffice. If at the Saviour's bidding you cannot sell all and follow him, you will never see the kingdom of heaven.

It was remarked of Leavitt by one whose opinions on this subject are different from our own, that there was no change in him, and could be none; that he was so blameless before, he needed nothing new to fit him for heaven. Let such men look at him now. Read this plain statement of facts, and learn what the change was which he needed, and which he experienced. It was of the heart; and time only

could bring it forth to the view of the world; and even that could not exhibit it in all its force. God who looketh on the heart, saw the change, though a gainsaying world who look merely on the outward appearance, might have disregarded it.

The character of Leavitt as a christian had but just begun to form. From his natural temperament however it is reasonable to believe he would have been an ardent and persevering disciple of Christ. But God in his infinite wisdom has removed him. Let us therefore submit.

O. L.

Among the papers of Mr. Leavitt, there is a piece which we shall now present to our readers, and in some future number we shall publish further extracts from his writings.

#### THE DESERTED HOME.

My steed roams careless o'er the lea;  
No spur provokes his fiery speed;  
Oft has he champ'd the bit for me,  
And served me oft in time of need.  
My dog howls mournful at my gate,  
My study hearth is desolate,  
My gun is rusting on the wall,  
*My flute is silent* in the hall.  
Hush'd is the tide of mirth and song  
That rolled so merrily along,  
When Roland, gather'd there the gay,  
And beautiful; to while away  
The lagging hours of idle day.  
The bat, builds in my lonely bower,  
The owl, hoots from its rustic tower,  
The sullen spiders, slowly crawl  
Across my Father's ancient hall.  
Oh, many a day of rapture past—  
And many a dream too sweet to last,  
Have made more dear to me that home  
Than regal splendors, palace dome.  
But cease; my fancy must not dwell  
Upon those dear departed hours  
That weeping memory, loves so well.  
I once was gay, (I still am young,)  
"I talk'd, and danc'd, and laugh'd, and  
sung;"  
The brightest in the festal crowd,  
At beauty's shrine I sigh'd and bow'd.  
The dream is o'er, the spell is broke;  
To dark despair the dreamer woke.  
I have no earthly wish or fear;  
No smile for joy, for woe no tear.  
I lay me down upon the tomb  
Of buried hopes, in peace to die.  
To me the grave has lost its gloom;  
My hopes are fix'd above the sky.  
There, not a cloud shall intervene  
To shade the brightness of the scene;  
Or interrupt the joys above,  
Unchanging as Jehovah's love.  
And yet my friends have loved me still;  
Through each extreme of good and ill.  
My heart a Father's pious prayer,  
And Mother's tenderness did share;  
And oft a Sister's voice did soothe  
The fiery passions of my youth;



When like an angel, she would speak  
 With sparkling eye, and mantling cheek,  
 Of Joys that never fade or fail,  
 Far, far beyond earth's narrow pale.  
 Farewell—the blessing of a breast,  
 Which you have tried to sooth to rest  
 Shall be upon you. I must die.  
 The form so loved by you must lie  
 Within its lonely cemetery.  
 But then I hope to burst the chain  
 Of dark temptation, guilt, and pain ;  
 And on the wings of faith to rise  
 To purer climes, and brighter skies.

*From the Christian Observer for April 1821.*

THE REV. THOMAS SCOTT,

*Rector of Aston Sandford.*

This faithful and laborious servant of God, has at length been called to his eternal rest. His death took place on Monday evening, the 16th instant, after an illness which confined him to his bed exactly five weeks.

Leaving to others the commemoration, of his long-continued and very useful labors, or rather committing them all to Him who has, no doubt, bestowed upon them the best applause—"Well done, good and faithful servant!"—we confine ourselves to a few facts pertaining to the latter part of his life.

Though Mr. Scott possessed, as he expressed it on his death bed, a sort of "iron strength" of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his Commentary, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a long time past subsided to a surprising degree ; but a liability to attacks of inflammatory fever succeeded to them, which repeatedly endangered and at length terminated his life.

For seven or eight years past, various infirmities had confined him to the immediate neighborhood in which he resided, and most of the time to his very small parish, not containing seventy souls. His labors, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labors, must necessarily at times feel itself worn down ; and it was rather matter of painful regret, than of surprise, to see this venerable man sometimes melting into tears, even while he declared, I have no assignable cause of distress whatever. But, though his spirits thus failed him, his judgment and other intellectual powers remained unimpaired to the end.

In this state his last illness found him. On the first Sunday in March he preached in the forenoon with great animation, (from Rom. viii. 32.) and administered the Lord's Supper ; and in the evening, he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and publican, Luke xviii. But it was for the last time. He soon after caught a severe cold: and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with a fever, which continued, with some variations, till its fatal termination at the period already mentioned.

Under all the circumstances of such a case, to have expected that Mr. Scott's mind should be kept uniformly cheerful, and filled with bright anticipations, would have been not only little less than a miracle, but would have shewn a defective acquaintance with the operations of the human mind, and with God's dealings with his most established and matured servants, and also an ignorance of what both Scripture and fact teach respecting the power and malice of evil spirits. The sagacious and observant Bunyan took a different view of the subject, and accordingly represents his deeper and more experienced *Christian* as encountering, on his first entrance into the river, and in some parts of his passage, a degree of darkness and apprehension, from which the younger disciple, *Hopeful*, is mercifully exempted. Is not this natural, and supported by facts? The deeper views which such characters have taken of sin; the profounder sense they have of their own unworthiness; their more awful impressions of eternity; and the apprehensions which long experience has taught them to form of the deceitfulness of the human heart; all conspire to this end. Moreover, it is a common observation, that where (as in the case of Abraham) Almighty God has communicated strong faith, he commonly subjects it to severe trials. If any can conceive of nothing superior to present comfort, to them this may be puzzling ; but it need not be so to others. The result, in such cases, proves honorable to God, and edifying to his saints. What tried and tempted spirit, for example, has not been animated in his conflicts by the exclamation wrong from



holy Job, "Though he slay me, yet will I trust in him?"

Though, however, Mr. Scott passed through "deep waters," and sometimes "walked in darkness," (Isa. L. 10.) during his last illness, it is not to be supposed that this was his constant, or even his habitual situation, much less that fear of the final event prevailed in him. No: hope as to that point generally predominated, though he would say, "Even one fear, *where infinity is at stake*, is sufficient to countervail all its consoling effects:" but the present conflict was severe: "Satan," he said, "bends all his efforts to be revenged on me, in this awful hour, for all that I have done against his kingdom through life!" and his holy soul could conceive of many evils, short of final failure of salvation, from which he shrunk back with horror. There can be no doubt that these distressing feelings were much connected with the disease under which he labored, as they increased and abated again with the daily paroxysm of his fever: yet, with the scriptures in our hands, we cannot hesitate to concur in his judgment, that the malignant powers of darkness took advantage of this, in a peculiar manner, to harass and distress him. From time to time, however, the clouds dispersed, and the "sun of righteousness arose upon him with healing in his beams." This was signally the case, on one occasion, after he had received the holy sacrament, which he did four times with a solemnity, and even sublimity of devotion, which can never be forgotten by those who witnessed it. He had observed, "An undue stress is by some laid upon this ordinance, as administered to the sick, but I think others of us are in danger of undervaluing it: it is a *means of grace*, and may prove God's instrument of conveying to me the comfort I am seeking." Blessed be God it did so in an eminent degree. Shortly after the service was concluded, he adopted the language of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the remainder of the day, and during the night, he remained in a very happy state of mind. To one who came in the evening he said, "It was *beneficial* to me: I received Christ, and he received me. I feel a calmness which I did not expect last night: I bless God for it." And then he repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning he said; "This is heaven begun. I have done with darkness *for ever*—*for ever*. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no other conflict. The fact is, he had imagined himself much nearer death than

he was; and life continuing, "the clouds," as he expressed it, "returned after the rain." Still, as the end approached, darkness & gloom fled away, and calmness, and peace, and sometimes blessed anticipations predominated. The day before he died he dismissed one of his children to public worship, with benedictions and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family "This is hard work: but let us *think* of heaven! let us *hope* for heaven! let us *pray* for heaven." And afterwards, on reviewing the forenoon, (for he seemed still strictly to call himself to account for his use of time) he said, "The morning for some hours passed very comfortably." And again, "This is something like godliness,"—meaning, as he at another time expressed it, that he had been able to "approach unto God."

But it was not only at these brighter seasons that the excellent state of his mind appeared: even when "joy and peace" were most wanting, all the other "fruits of the Spirit," produced in rich abundance, were visible in him to every eye but his own. This became the more apparent even by means of his deafness, which, while it almost cut him off from receiving communications from others, produced in him a habit of almost literally *thinking aloud*: and this brought to light such exercises of faith, of hope, of love, of fervent prayer, of deep humility, of meditation on the Scriptures, in which numerous passages were often brought together in the most striking and often beautiful combination, as could not otherwise have been traced, and as cannot be adequately represented to those who did not witness them.

But throughout his illness all his tempers and dispositions marked a soul ripe for heaven. His patience was most exemplary, though this was the grace which, almost more than any other he feared would fail. His *kindness* and affection to all who approached him were carried to the greatest height, and shewed themselves in a singularly minute attention to all their feelings, and whatever might be for their comfort, to a degree that was quite affecting; especially at a time when he was suffering so much himself, often in mind as well as body;—even in the darkest times, THOU ART RIGHTEOUS! FATHER GLORIFY THY NAME! solemnly enunciated, was the sentence most frequently on his lips, and marked his profound *submission*. His *humility* and sense of utter unworthiness seemed now more deep than words could express. One of the prayers caught from his lips, in the manner above descri-



bed, was in these words: "O God, do not abhor me, though I be indeed *abhorrible*, and abhor myself! Say not, Thou filthy soul, continue filthy still! but say, rather, I will, be thou clean!" It need scarcely be said that Christ was now more precious in his eyes than ever, and his expressions of exclusive, undivided, and adoring adherence to him for salvation, if possible more strong. At the same time, he refused the appropriation to himself of those promises which belong only to true believers in Christ, except as it could be shewn that he bore the *character* commonly annexed to the promise, such as those that *fear* the Lord—that *love* God, *repent*, *believe*, and *obey*. When he could not trace this in himself, he would have recourse to those which encourage even the chief of sinners to come to Christ, and assure them, that "he that cometh he will in no wise cast out."

In this connection it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see, as the close approached, all his fears disappearing one after another, and in the end not one evil that he had apprehended coming upon him! He had dreaded delirium, in which he might say and do "desperate things:" but he suffered none, beyond an occasional tumult of thoughts in his sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience: but it increased to the end. On the only point on which any approach to impatience had been discovered—"his desire to depart"—he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet on receiving a negative answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, not even a groan, or a sigh, or a dis-

composed feature to him! His breath (so to speak) gradually *ebbed* away, and that he *ceased to breathe*, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honored servant of God, who by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

A sentence which he uttered on an occasion when his assembled family joined with him in reviewing "all the way that the Lord had led them," may perhaps properly close this brief narrative:—"I cannot but feel and consider myself as a man that has been peculiarly prospered of God, and I desire to acknowledge it with humble and devout gratitude. Yes, *goodness and mercy have followed me all the days of my life*. Whatever my *FEELINGS* may at any time be—and my situation and infirmities, and perhaps also my turn of mind exposes me, at times, to considerable *gloom* and *depression*—yet *THIS* is my deliberate judgment. Yea, and on the whole I can add with good confidence, not only they *HAVE followed*, but *goodness and mercy SHALL follow me all the days of my life; and I shall dwell in the house of the Lord forever*."

It may be gratifying to the public to be informed that Mr. Scott has left in MS. a memoir of his own life, down to the year 1812, which cannot fail to prove highly interesting to all who have esteemed his character, and profited by his instructions.

It may be satisfactory also to state, with respect to the stereotype edition of his Bible, which has been long in the course of execution, that the copy is fully prepared by the author as far as the third chapter of the Second Epistle to Timothy; and that besides this there exists a copy of the last published edition, corrected by him to the very end of Revelations: from which the remaining part will be completed, according to his own final directions, under the care of a gentleman, in concert with his (the author's) family, who has long been his literary assistant in the work, and in whose fidelity he placed entire confidence.

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## Answers to Correspondents.

A communication from L. H. has been received and will be inserted.

A communication signed "A PRESBYTERIAN," has been received, and we hope so able a writer will continue to favor us with his productions. Upon enquiry, however, we are assured, that the paragraph in question was inserted without any hostile intention to revivals of religion; and to avoid offence in such circumstances, appears to be our duty. If the writer of this communication, differs from us in opinion, with respect to the fact here stated, we shall cheerfully attend to his statements.